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NUARY/FEBRUARY, 1955 Vol. XXXIII No. 1

WORLD DOMINION

"His Dominion shall be from Sea to Sea" (ZECH. 9.10)

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The Christian Hope

In the World but not of it

Evangelize or Perish!

Mau Mau and the Kikuyu

Survey Application Trust

Twenty-five Years with the Bible Society

The Challenge of the Church of South India

The Training of the Ministry in Latin Africa

The 1954 *Kirchentag*

ONE SHILLING AND SIXPENCE

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World Dominion and its 5 point policy

1 WORLD SURVEY

To study and assess the religious situation throughout the world.

2 EVANGELISM

To create and stimulate interest in evangelism ; to support evangelistic efforts, and, as far as possible, to meet strategic opportunities which survey reveals.

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(2) To the Bible as the final authority in Faith and Practice.
(3) To the Lord's command to World-Wide Witness.

World Dominion

An International Review of Christian Progress

JANUARY-FEBRUARY 1955

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World Dominion

An International Review of Christian Progress

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The Christian Hope . .

THE CHRISTIAN HOPE was the main theme of the Evanston Assembly. The subject was presented in the form of a report from a Commission of Twenty-five, including some of the best-known theologians of the Christian Churches. This report was discussed in no less than fifteen small groups sitting at the same time. Experience shows that the usefulness of this simultaneous approach is less than most men would predict. And in this case it was so. Indeed, when the reports of the groups were brought together, the Assembly was not satisfied. Some felt that the Hope of all hopes, the great hope, the hope of Christ's coming, must be considered wholly without reference to the trampling march of human events; others that an imminent end of the age was too easily identified with this moment of history. Some thought that the report lacked the note of joy; others that it did not sufficiently analyse men's false hopes, "the worldly hopes, men set their hearts upon."

There are, indeed, many false hopes and the Evanston report dissects some of the more important and delusive ones. For all men live by hope of a kind. Yet hope is only possible in a world which is under God's rule (and there it is always possible), albeit men so often defy it. A world separated from His power and word Milton rightly describes as "the deep tract of hell," a—

> "Region of sorrow, doleful shades, where peace
> And rest can never dwell, *hope never comes*
> *That comes to all. . . .*"

Christians hope for that which is real, a future but actual event of history, the coming of Christ. On this assurance depends the nature of our hope. People hope that their sick friend will get well: it is, alas, an uncertain hope. Or, they may hope for Christmas Day to come round; it is (at least by comparison) a certain hope. The hope of Christ's coming is a certain and assured hope: indeed, it is by far the most certain hope in history.

But what is the relation of this hope to history, to the passing of time and times in which men live? Here sincere Christians differ and find themselves sorely puzzled. All the story of the Christian Church is sprinkled with the tragic records of men who have committed themselves to the belief that Christ would come in their time, and have prophesied it confidently to their followers, but have been disappointed.

Perhaps, in reaction from this, the Churches in general have turned away from the subject, and the coming of Christ has faded into a nebulous distance, and no effort of thought and prayer has been made to focus its glorious meaning, and live in the light of it.

This will not do. The Church to-day, like the Church of Thessalonica, indeed like the Church as a whole in the first century, must live in daily expectation of its Lord. He came once; He will come again. To that faith we must hold.

There are two considerations which at first sight have little connection with one another, which must be taken together, if we are to find further light. They are the meaning of love, Christian love, and the meaning of time. They have been discussed most illuminatingly by Canon J. E. Fison in his recent book, *The Christian Hope*.* The coming of Christ is a " lover's meeting." It is an event, different from, but prepared by, the presence of Christ in His people now, through the Holy Spirit.

With lovers, time passes quickly. It ceases to have any real significance. It is love between the lovers that counts, and the prayer and hope that it will increase to full perfection. Thus time is simply the means by which love will be consummated, and love will begin to be consummated in the coming of the Lord. The final object of hope is One who is always moving in love towards those whom He loves, while they are ever striving to move towards Him, and coming daily closer to the lovers' trysting place.

*Longmans, Green & Co., 1954.

But this cannot be a purely mystical experience which takes no account of the events of history. time must not be dismissed as unreal, as some thinkers have dismissed it when they have ignored the triumphs and tragedies of man's story. It remains always true that we live in time, only time is not the finally significant element of Christian experience. The Bible speaks of " this age " and " the age to come." We live in both of them, for both ages overlap, or exist together, and they will do so as long as history lasts.

It is because the two ages exist together that we find so much that is anomalous and paradoxical in Christian life and experience.

The life of this world, then, even though doomed in the end, has a positive meaning and value. It is not merely a way of " passing the time of day." It is the real warfare in an area where Christ is indeed King and Lord over history, but where His government is only openly acknowledged in the Church. It is the opportunity afforded to us for preaching the Gospel to every creature. Thus we live and work in a world and in times that are to be transformed into His Kingdom of love, although such a mighty transformation can never take place without discontinuity.

The Christian Hope, therefore, is indissolubly bound up with Christian love. Separate the two, and there is the danger of a hope that degenerates either into complacency on the one side, or a loveless fanaticism on the other. Unite them, and it may be that many in the world will yet learn to say, " Come, Lord Jesus."

In the world but not of it

DOUGLAS WEBSTER

THIS CAN EASILY be one of those glib phrases used by well-meaning but unthinking Christians to defend a course of action or inaction. The purpose of this article is to examine its application to the witness of the Christian man in the world of to-day. As the phrase itself derives from some words of our Lord the only proper course is to try to discover what they meant when He used them and how we are to apply them in our contemporary situation.

In the New Testament three different Greek words are translated by our word "world." The first is *aion*, and means "age" or "dispensation"; it is a period of indefinite time; it is the world considered from the viewpoint of time. "The harvest is the end of the world"; "the children of this world"; "Be not conformed to this world"; "a wisdom not of this world, nor of the rulers of this world."[1]

The second Greek word is *oikoumene*. This means the inhabited earth, and is the origin of our word "ecumenical," which has since come to stand for unity, wholeness, universality. In the New Testament its meaning is simpler. "This gospel of the kingdom shall be preached in the whole world for a testimony unto the nations"; "a decree that all the world should be enrolled"; "these that have turned the world upside down."[2]

The third word is *kosmos*: the world as organized society, ordered as opposed to chaotic. The great majority of New Testament references use this word, and all the texts in St. John's Gospel and epistles use it; it is very specially St. John's word, and is one of the great characteristics of his writings.

It may help to differentiate the three Greek words if we note that *aion* means the world considered historically, *oikoumene* means the world considered geographically; *kosmos* means the world considered sociologically and, of course, theologically too. It is with the last of the three that we are concerned.

The two main passages in the New Testament which deal with the Christian's relation to the *kosmos* are St. John 17:9-19 and 1 John 2:15-17. (The reader might do well to look up these before proceeding.) What follows is not a detailed exposition but simply a selection of the main principles which emerge

(1) Matthew 13:39; Luke 16:8; Romans 12:2; 1 Corinthians 2:6.

(2) Matthew 24:14; Luke 2:1; Acts 17:6.

from these great passages; it cannot possibly be exhaustive.

1. Christians are in the world as Christ's representatives

"I am no more in the world, and these are in the world, and I come to thee. . . . I pray not that thou shouldest take them from the world . . ."[3] With this we may compare, "He that receiveth you receiveth me."[4] Christ has left the world Himself but He has left the Church in the world to continue His ministry; it is His "working Body," as Dr. T. W. Manson has called it. It is therefore imperative for Christians to take the world seriously; it is their sphere of witness. On no account must we try to contract out. We are called to live on its frontier and only on the frontier do we discover the real meaning or the real cost of discipleship. There is indeed a Christian worldliness which is absolutely right, and it is found by the martyrs rather than the monks.

One of the most surprising things in a book full of surprises, *Letters and Papers from Prison,* by Dietrich Bonhoeffer, is the author's avowal that he had come to appreciate the worldliness of Christianity as never before:

> It is only by living completely in this world that one learns to believe. One must abandon every attempt to make something of oneself, whether it be a saint, a converted sinner, a churchman (the priestly type, so-called!), a righteous man or an unrighteous man, a sick man or a healthy one. This is what I mean by worldliness—taking life in its stride, with all its duties and problems, its successes and failures, its experiences and helplessness. It is in such a life that we throw ourselves utterly in the arms of God and participate in his sufferings in the world and watch with Christ in Gethsemane.

This was written by a man who was in one of Hitler's prisons for his faith and who less than a year after writing it was executed because he would not compromise. He cannot be called a worldling. If he had kept out of Germany he need never have been in prison. But he saw the essential worldliness of Christianity and that only by living in the real world is one justified by faith and able to witness. The disciple of Jesus will not dare to isolate himself or seek to escape from all the pressures and perils and dilemmas of this world. He will be in it, as his Master was in it—and right in it up to the hilt.

The practical implications of being in the world must be worked out for each one by himself. William Wilberforce, after his conversion, stated his conviction:

> My walk, I am sensible, is a public one; my business is in the world, and I must mix in the assemblies of men or quit the part which Providence seems to have assigned me.

It is because others of his great evangelical contemporaries had this fundamentally New Testament attitude that for at least one great period in British history there were "Saints in Politics."

A further implication of this proper worldliness may be that we shall not cut ourselves off entirely from entering into the world's way of thought and even of entertainment. Not all entertainment is sin

(3) John 17:11a, 15a.

(4) Matthew 10:40 cf., also Luke 10:16; John 13:20.

any more than all food is poison. Undoubtedly one of the greatest and most influential saints of this century was Florence Allshorn, as all who have read the story of her remarkable life by Dr. J. H. Oldham will know. She had a great deal to teach about practical sanctity. But she broke right through some of the pietistic conventions which imagined that a negative attitude to healthy, "worldly" amusements was the same thing as holiness. She knew that people had natural, human needs as well as spiritual needs. In a letter to a friend she was trying to help she once wrote: "I wish you would go under holy obedience and go up to town and go to a theatre or cinema each week. . . . Will you come down here for next Monday night and then come up to town and I'll take you into the world." There is no merit in refusing to enjoy life's good things, and even if there were, we are not saved by merits. This business of being in the world is something that the Christian has to take quite seriously and with discrimination.

2. Christians are not called to be separate so much as distinctive

How much needless confusion there has been over the word "separation"! The oft-quoted text of St. Paul (2 Cor. 6:17, itself a quotation from Isaiah 52:11), "Come ye out from among them, and be ye separate," refers in its context solely to mixed marriages between Christians and unbelievers or idolators. The very word separation is ambiguous if it is made to stand for the Christian's relation to the world. It implies coming out of the world, which our Lord makes quite clear was not His will. Its logical conclusion is the life of a hermit. A closer study of Scripture shows that the Christian's relation to the world is not separateness—for this would make real witness and real meeting impossible—but distinctiveness. The disciple is to be recognized by his quality of life. This is the point of such phrases as: "Ye are the salt of the earth . . . ye are the light of the world." Like leaven Christians are to be an influence from within. Our Lord identified Himself with the world in its sufferings and its problems; He took upon Himself the world's sin; He was not separate from the society in which He lived; He penetrated right to its heart. But He never identified Himself with the world's attitudes or its values or its assumptions. This is where He stood out toweringly distinct. This is where disciples of each generation are to stand out too, like "a city set on a hill."

3. The Christian's distinctiveness springs from his life having a new origin, a new centre and a new goal

"They are not of the world, even as I am not of the world,"[5] said Jesus. Literally this denotes origin and possession. Christians are born from above.[6] Christ's Kingdom is not of this world.[7] "The whole world lieth in the evil one"[8]—it is society organized apart from God, organized on the wrong principles, under the devil's power. During our Lord's temptation the devil showed Him all the kingdoms of the

(5) John 17:14, 16.
(6) John 3:3 Revised Version Margin.
(7) John 18:36.
(8) 1 John 5:19.

world (Matt. 4:8 has *kosmos*; Luke 4:5 has *oikoumene*) and said: "To thee will I give all this authority and the glory of them, for it hath been delivered unto me."[9] This is why the disciple, like the Lord, has to remain distinct. His life is lived on a different principle and for a different purpose and with a different power. He can never belong to the world because he is "called to belong to Jesus Christ."[10] Rieu translates John 17:14: "Like myself they do not belong to the world."

It is precisely for this reason that the Christian is warned not to love the world. Here is an interesting contrast. "God so loved the world . . ."[11], "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."[12] There are two reasons for this. The first we give in the words of Bishop Westcott's masterly comment:

> That which man may not do, being what he is, God can do. God looks through the surface of things by which man is misled to the very being which He created.

That is why He can love the world. But for man there can be only one object of devotion, the Lord his God. "Ye cannot serve God and mammon." Here we will quote Florence Allshorn again to offset the former passage from her.

> Some of us will have to enter upon a vow of dedication to the eternal which is as complete and irrevocable as was the vow of the monks in the middle ages. Little groups of utterly dedicated lives knowing each other in fellowship with the Divine; to live in the world, but not wholly of the world. Religion has become dulled and cooled and flooded with the secular; it must be lit and fired and flooded with the eternal.

The second reason for not loving the world St. John himself makes explicit: "The world is passing away." The order of pagan society is not only temporal but transient; it is actually passing away before Christian eyes of faith and is being replaced by the new order that has broken in with Christ. In the new order Christ is the origin, the centre and the goal of life. The fixed points, therefore, of the life of faith are completely different from those of the life of the world. It is this new relationship with Christ as origin, centre, and goal, which makes the Christian so distinctive. Christians are indeed the third race, living fully in the world but drawing their inspiration from outside it.

4. The Christian's witness will always incur the world's hate

Our Lord leaves us in no doubt of this. We cannot expect the world to approve those who renounce its ways and its standards. It hated Christ and crucified Him.[13] Christ died for the people, but He could never be a popular Christ. In so far as the Christian is abiding in Christ, in certain societies and at certain moments he is liable to arouse the same reactions. If, however, it is our lot to be disliked and opposed, we must be certain that the hate comes for the right reasons. If we are hated for being ill-mannered or offensive, or boor-

(9) Luke 4:6.
(10) Romans 1:6. Moffatt.
(11) John 3:16.
(12) 1 John 2:15.

(13) John 17:15, 19, 20.

ish or unsympathetic, or didactic or pompous, or proud or petty, we are being hated for the wrong reasons. The only right reason for a Christian getting into trouble is out of loyalty to Christ. And it is only on the real Christian frontier and no imaginary one of our own making that this kind of hatred is likely to be shown. We shall never rouse the fury of the enemy and get ourselves hated simply by doing our round of parochial chores. It will come when we witness in a frontier-situation, and we shall know it when it does come. Jesus said: "Woe unto you when all men shall speak well of you! for in the same manner did their fathers to the false prophets."[14]

5. The Christian's need is to be kept from the evil one[15]

—not from the world. This is what our Lord prayed for us; this is what we pray for ourselves each time we use His prayer. The reverse and positive side of being kept from the evil one is being sanctified in the truth.[16] This means being filled with the holy. Tillich writes: "The holy is manifest in its power to overcome the demonic at special places, ultimately at one place, in Jesus as the Christ." And only the truth sanctifies: the truth about God, the truth about self, the truth about the world. Where do we find the truth? "Thy word is truth."[17] Our access to the divine Word is through the Bible. There can be no sanctity, no deliverance from the evil one, no distinctiveness from the world, except through being soaked in the Scriptures. This was one of Martin Luther's great discoveries.

> To be occupied with God's Word helps against the world, the flesh and the devil and all bad thoughts. This is the true holy water with which to exorcise the devil.

The victory which overcometh, even our faith, is found and nourished here. This dimension of existence is through God's Word. There is no other way to sanctity. Perhaps the reason why many of us are not very far sanctified is that we are frightened of the whole truth and cannot bear its cleansing pain. And maybe we do not study the Bible enough.

To sum up: the Christian's vocation is to be in the world but not of it; to represent Christ in it and to intercede on its behalf because it is under judgement (this is the Christian's priesthood); to identify himself with its sufferings but not with its attitudes; to bring his influence to bear upon the world's life without being corrupted by the world's ways; to stand on the frontier "holding forth the Word of life," and so to love and obey that Word that he is delivered from the evil one and sanctified in the truth. Such a calling involves a cross. The man who separates himself from the world and seeks to escape it does not know that cross. The man who submits to the world's pressures and loses his distinctiveness as a Christian does not know that cross. The man who seeks to be in the world as our Lord was in it but shows that he is not of it because he is in Christ—that man will find his cross. It is only the disciple who follows Christ in both these respects who has a cross to take up.

(14) Luke 6:26.
(15) John 17:15.
(16) John 17:17.
(17) John 17:17b.

He hauled down the flag

AN ARMY CHAPLAIN sat in his office, planning his work for the day, when there came a hesitant tap at the door. In answer to a cheery "Come in!" there entered a man looking the picture of misery. "Hello, Evans, what's the matter," asked the padre.

"I've hauled down the flag, sir."

"Hauled the flag down? Whatever do you mean?"

The soldier who stood before the chaplain was his right-hand man in his work. He was one who could be counted on to bring others to the services and meetings. He had a splendid influence for good in the regiment. He did not speak at meetings, but he possessed a fine voice, and was always ready to sing a solo at the chaplain's request.

"The boys got hold of me last night, sir, and made me drink. I took a bit too much, and had to be carried back to my quarters. Sir, I'm thoroughly ashamed of myself; but I'm done for now, for I've hauled the flag down."

"But, Evans," said the chaplain, endeavouring to hide the grief which this bad news had caused him, "even if you have hauled the flag down, you know enough about Jesus Christ and His love and power to haul it up again."

"Oh yes, sir, I've done that in a way. I've confessed my sin to God, and I know He has forgiven me. I took hold of His promise once again: 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' You could not believe, sir, what a comfort that is to me. All the same, I can't ever face the boys again."

The padre rose to his feet. "Listen to me, Evans: we are going to kneel down right here, and we will both consecrate ourselves afresh to God. To-morrow night we shall be having the usual service in the hut, and I want you to sing a solo. No, don't answer me now; think it over and pray about it, but don't fail to turn up."

* * *

While the opening hymn was being sung, the door swung open and Evans entered awkwardly. He signalled to the chaplain. Yes, he would sing.

When the padre announced the solo everyone gasped. Some of the men smiled, while others looked knowingly at each other.

"What an old hypocrite he is!" whispered one soldier to the next man.

"Boys," began Evans, "you know all about me, and the padre knows too. I hauled the flag down two nights ago, but by God's grace I've hauled it up again."

Then he told them of his confession to God, of the certainty of God's forgiveness, and of the wonderful love of Jesus Christ which had welcomed him back after his fall. As he spoke there were few of his listeners who were not deeply touched.

"Now you know all about it," concluded Evans. "Will you let me sing to you again?"

There was a muffled murmur of assent and this was what Evans sang:—

"When I fear my faith will fail,
Christ can hold me fast.
When the tempter would prevail,
Christ can hold me fast!"

The following day the chaplain met one of the finest men in the regiment.

"Excuse me, sir," he said, "but may I speak to you? Do you know, sir, I was one of the brutes who made Evans take that drink three nights ago. We thought it was a joke. But I tell you, sir, when I heard Evans singing last night, I called upon God to forgive me, and *He's done it*, sir. I've been a bad lot, God knows. But that's a thing of the past. I'm going to live for God." And he's doing it.

—*Challenge*, New Zealand.

Evangelize or Perish!

H. F. WICKINGS

SOME READERS of this magazine may remember slogans of their youth such as "The World for Christ in this Generation." Were they a rosy ideal or an imaginative carrot held in front of youth seeking romance? Actually Christian leaders believed the aim to be realizable, because those were the days of large and enthusiastic missionary meetings and glowing field reports. Islam, Buddhism and the religions of India seemed to be in retreat all along the line; animism would obviously yield to Christian education, and medical work revealed the unanswerable love of God amongst the needy millions. Those were the days when "liberal" views of Christianity and social reform gave most people the optimistic notion that the world was making progress every day—in science, in morality, and in religion. Few doubted that we were steadily "building" the Kingdom by moving towards a Utopia in which lion and lamb would lie down together, the nations would learn war no more and consequently brotherhood and amity would reign everywhere. Some of us possess earlier recollections of being told by our school-teachers that we should consider it a privilege to be alive because this was the Golden Age.

It is a grim reflection upon the prospects of those days that there are far more pagans in the world now than there were forty years ago, not least because the increase in world population, despite the toll of war, far outstrips any increase in the number of Christians. If that seems incredible let it be remembered that if the birth-rate remains low in countries of Western civilization it tends to be extremely high elsewhere, and the more we try to meet the humanitarian challenge overseas of "save the children" the more that problem looms before us. Christians may not begin to contemplate with equanimity history's time-honoured methods of keeping the figures down by famine, flood, disease and war. Of course, it is a truth of eugenics that as countries pass through stages of education and civilization their birth-rate tends to fall and then become more or less stabilized. It has been calculated, for example, that Japan's population, already too large, will reach its peak figure in 1995 and then will begin to fall. This may bring some consolation to persons engaged in problems of world food production but to a thoughtful Christian such data at first stupefy and then bring a new sense of urgency to win men and women for the Gospel.

Communism

Forty years ago Marxian Communism had not appeared above the political horizon and was regarded simply as a theory. Now, far greater in power than Caesar ever dreamed, it bestrides the world like a colossus and causes its opposite number in world politics to lose sleep at nights and to shiver fearfully. In June last year these words were broadcast from Stavropol.

> The performance of religious rites diverts the people from Soviet reality and from the fulfilment of Communist tasks. The Communist Party has always been irreconcilably opposed to religion and has always fought it in a decisive manner.

We knew this previously, but considering the shifts of policy elsewhere, dictated by expediency, it is well to have it stated so explicitly.

It is reckoned that approximately one-third of the world's population is now under Communist domination. Surely here lies one of the hardest nuts that the Gospel ever attempted to crack. Bomb-minded people in the U.S.A. and Europe say openly, "We shall have to fight them!" but no one who possesses insight into the mind of our Lord would contemplate such a step for a moment. War has settled certain things in history, whether we liked them or not, but it certainly cannot settle Marxian Communism, and even non-Christian statesmen can see that clearly enough.

When it is examined carefully Marxian Communism turns out to be largely a Christian heresy in its origins, and that partly accounts for its success and the zeal with which it is propagated; nothing appeals so quickly as a half truth. How, then, has any heresy been met in Christian history, whether Docetic, Gnostic, Arian or any other? Only by exposing the errors of the heresy and by emphasizing the central truths of our religion in belief and practice.

In the present situation this is not easy because Communist countries are closed to the entry of such teaching from the outside. But first let it be noted that, with the exception of Tibet, the Christian Church is there in every case, and if a great deal of its witness appears to be weak at present it is well to remember that there are forces at work which should eventually bring that Christian witness into a position of influence. Mankind is incurably religious and if Communism makes no provision for that need, and its deification of leaders gradually wears thin, then Christianity or another heresy will gain its opportunity. Second, anything less than a true Christian attitude by Christians outside the Communist *bloc* only adds fuel to the Communist heresy.

All of us who have lived under a Communist régime can testify that this attitude of so-called Christian countries and of the Christian Church within them matters supremely. Christian witness under that régime is partially vitiated when its government officials quote unchristian behaviour by a so-called Christian country, and then smile triumphantly as much as to say, "How do you expect us to believe that there is anything in this Christianity of yours when such things happen?" Do people in

Christendom realize this urgency? What are we doing to rectify such a grave and terrible situation? Further, are we aiding Christians within Communist - controlled countries by continuous and informed prayer on their behalf? And how often do we pray intensely and with warm-hearted conviction for Communists themselves? Let us be frank ; such a thought is disturbing to every conscience.

Buddhism

Most books on comparative religion present Buddhism in so abstract and arid a fashion that persons other than Asiatics may be pardoned for assuming that Buddhism must inevitably fade away before a living presentation of Christianity. In pre-war days Western tourists in the Far East used to visit some musty and decrepit temple in Peking or Shanghai, and they came out with their notions confirmed. Under the People's Government of China many Buddhist priests have been compelled to change their drone-like existence in the monasteries and take up some "productive" occupation with their hands. This may sound like the death-knell of Buddhism. If we think so we are profoundly mistaken.

The real strength of Buddhism in the Far East during the last thirty-five years has developed in its laymen's movement in the towns and cities. There are not less than fifty thousand Buddhists in one group of Chinese cities well known to the writer. Business men appreciate the silence and ritual, and still more the profound and often heart-searching lectures delivered on occasion by a Buddhist "master." They will sometimes spend a week-end in some famous temple which has been brought up to date with electric light, group discussion and modern philosophy, and then return refreshed in spirit. A religion which can do that for business men is not to be despised. Such men will give liberally towards a Buddhist charity, for the production of free literature or for aiding some promising candidate to attain "mastership." Their views may seem all wrong to us, but such men and women talk enthusiastically of "gaining salvation" and the wondrous peace that now possesses their hearts.

We who are Christians have the truth of life in a Person upon a Cross, set in the historical order, but the majority of Buddhists do not bother about history ; the ideas are enough for them expressed in myth, even if mushy and confused. They may admire Jesus, as a renowned *bodhisattva* who achieved Nirvana and postponed entrance in order to help poor mortals, but they have not yet been moved to acknowledge Him and Him alone as Lord. If the People's Government of China, like its big brother in Russia, provides no outlet for that religious upsurge which comes to every people at some time or other, then Buddhism, which has always adapted itself to changing circumstances, will seize its opportunity.

Visit temples in Malaya, or a Buddhist conference in Ceylon, and one finds intense, quiet activity. In Ceylon some of it is directed towards translating their Scriptures into other languages, including English, and Westerners learn with surprise

that Buddhists possess a missionary outlook upon the world. Yes, this year of grace, 1955, sees Buddhism a militant religion on the march to win all mankind. There is a London office that has been surprised to find a dozen British Buddhists among the young men on its staff.

Islam

At the very time when Western Christians were fondly imagining that Islam was in retreat, it was advancing rapidly from the north across the interior of Africa. In West Africa, for instance, although pockets of Muslims here and there remain only nominally attached to their faith, very large numbers are aggressively missionary in their attitude. It is a much simpler matter, religiously and ethically, for an African to be converted from animism to Islam than to faith in Christ. Indeed, certain Christians have given way before the faith of their surrounding neighbours and have fallen for Islam. It is disturbing to find that Christianity is not advancing inland from the south and west coasts as rapidly as many expected. The question is being asked, as in certain other lands, whether too much effort has not been given to institutional work (which often ends in a cul-de-sac where retreat may be humiliating) instead of towards building up an indigenous Church which shall be self-propagating. Can the Christian effort adjust itself in time, particularly towards the training of Christian leaders, before Islam triumphs? That religion is powerful too in North and East Africa and Egypt, and Christianity appears to be making little impression upon it.

In the Near East countries where Islam has been the normative religion for centuries the situation is disturbing. Some Westerners believed that under Kemal Atatürk the old faith had been given its death-blow in modern Turkey, but we now see Islam re-asserting itself there and the secularists tending to huddle together in alarm lest their educational, political and social reforms receive a setback. Other Moslem countries, such as Iran, Iraq, Syria and Lebanon, are in political ferment and find themselves torn by contending influences. There is a growing desire among them for political independence and self-government, with suspicion and mistrust towards all Westerners, and consequently towards Western missionaries and the Gospel. Communist agents are not slow to take advantage of such a situation. Missionaries may passionately deny that they are political spies but the suspicion remains.

On social questions in these countries there is often discrimination against Christians and in favour of Muslims. On the other hand, those men who are Western educated and find openings in government administration and in business are generally secularist in outlook. We may wonder as to the religious faith, if any, possessed by those Westerners whom they encountered elsewhere during their student days. Between the upper and nether millstones of Islam and secularism, both reinforced by a desire for political independence, Christianity in the Near East finds itself in an exceedingly difficult position and may well be forced out.

India

Throughout India the initiative in all evangelism must now be undertaken by the Christian Church and not by Missions, however weak and inadequate the Church may appear in many places. That position, which arose in China twenty years ago, must inevitably develop in every country which becomes nationally conscious and seeks to modernize itself. The Indian position is aggravated—on the one hand by a growing secularism, aided and abetted by films and radio and by a good deal of literature (some of it Communist), and on the other by an emphasis upon Hinduism, strongly entrenched amongst the wealthy, as *the* religion of India. It is not surprising, therefore, to find Christian missionaries in that country being subjected to pressure and criticism by the Press and by politicians. In this changing situation the obvious question may be asked, How many years will they be allowed to stay? And this prompts another grim and disturbing question, Who or What is to win the souls of India's peoples in the immediate future?

African Nationalism

The rising tide of nationalism has been touched upon already and nowhere is this illustrated more vividly than in Africa. Problems on the Gold Coast are simple compared with those in areas where white people are numerous. Thus the religio-political movement called Mau Mau is in a sense symptomatic. In the Union of South Africa, where *apartheid* holds sway, the blacks are restless and suffering from frustration, and even in many other places the tension between blacks and whites is increasing daily despite earnest efforts at alleviation by experienced administrators and missionaries. It has now become all too common a thing for an African who has been trained in a mission school and college, and received considerable friendship and encouragement from his teachers, to cut dead on the street those same missionary friends. It requires no great effort of imagination to understand the acute heart-burning and embarrassment on both sides at such a state of affairs. Many Africans feel that they have been deceived because they formerly believed that the whites had come with beneficent intentions, but now they see white men holding the best parts of their land, and many of them refusing to allow Africans to share in the government. This reacts fiercely against the religion brought by the white man, and some Africans are convinced that Christian missionaries were agents in their enslavement to white domination.

If mutual trust and understanding cannot be restored to tide over the period (of uncertain length) until Africans can feel that they are taking proper responsibility in government, then Christian missions will come to an end, and the struggle for possession of Africa's soul will enter upon a more intense and terrible form, with results incalculable for Africa and the rest of the world.

World-wide Secularism

For hundreds of years there have been some folk who have found it hard to accept a religious view of life. With the thoughtful among

them, who would fain believe but cannot, one has sympathy, but the proportion of secular-minded persons has become much greater since the advent of the scientific age. Leading scientists now tend to be humbler than their predecessors and less confident of being able to explain or explain away the universe in physical terms, but for many years now the effects of mechanistic thinking have proved disastrous. Numerous men and women in countries which claim to possess education conclude despairingly that they are orphans in an aimless, undirected universe possessing its own laws of heat, light, sound, gravity and electronics which act and react one upon the other, and *nothing else*. Thus, by omitting God, such folk get their order of priorities mixed up, selfishness and pleasure take first place, they lack spiritual enthusiasm and moral decline sets in.

If this were the whole truth of life it would be a sad commentary upon the present age, and J. B. Phillips remarks, "This dull grey blanket of non-committal agnosticism is the biggest enemy of the cause of Christ in our country to-day." We should add, and not merely in this country but throughout the world. Mere argument seldom convinces one of secular mind, simply because God is not found through mathematical equations or logical syllogisms, nor in abstract talk about Beauty, Truth and Goodness, but only when men and women realize their inadequacy to grapple with moral and spiritual problems. These, of course, can no more be explained away than molecules or the supersonic barrier.

From humble depths of stricken conscience and moral insufficiency mortals take a deep breath and a leap of faith, and they find that with a God who cares their outlook upon the universe has been radically transformed. Secularism and its deadly greyness falls away and new life begins in Christ Jesus. If this God who cares so much is the only God, and He must be, then He belongs to all nations and peoples, and the urgency to make Him known becomes immediate, vital and overpowering. The world is too small now for experience of any sort to be kept to oneself, especially when its essence is the Christian faith.

Never, perhaps, since the onset of that fierce persecution under Domitian in the final decade of the first century A.D., when the early expectancy of the Second Coming had already faded, has Christianity faced a more grim and desperate situation than that which confronts it throughout the world at the present time. Opponents which were believed to be dying or in retreat are seen to be stronger and more confident than ever before. Nor are they content to await the Christian attack; Communism and secularism undermine our own positions with modern propaganda weapons such as radio, films and attractive literature. The issue is clearer now that that false and humanistic optimism has been cleared away, and we no longer presume to "build" the Kingdom. The dire imperative presses for an immediate answer; unless we see to it that the world is won for Christ that world overwhelms us all.

Mau Mau and the Kikuyu

The Rt. Rev. L. J. BEECHER
(*Bishop of Mombasa*)

WHEN THE SENIOR travelling news editor of the *Readers' Digest* visited Kenya in November, 1953, he found that the Kikuyu Christian Church had become the main target of attack of the Mau Mau terrorists. In his article published some six months later under the title, "The Mau Mau's Unexpected Enemy," he said:

> *The Mau Mau's Unexpected Enemy* . . . To-day it is not the white man whom the Mau Mau hates most; it is the African Christian.
>
> It was the African Christian who first rejected the Mau Mau barbarism and then unmasked it. In scores of terror-stricken villages it is his resistance which is turning the Mau Mau tide. His example offers the best hope that Africans and Europeans, together, can work their way out of to-day's bitterness towards a genuine partnership in the future of their still-pioneer country.
>
> Kenya's African Christians resist the Mau Mau doctrine not only because it is so plainly un-Christian but because it is fanatically anti-Christian.
>
> 'This,' said a planter, 'was once a black man's country. We have tried to make it a white man's country. The job, from now on, is to see that it becomes *our* country —for both black and white!'
>
> Meanwhile, there is a prayer heard among Kenya's African Christians: 'Not that we may be kept safe, but that we may be kept faithful.' When, now, an African Christian is murdered, his fellow Christians often march to the cemetery singing, 'Onward, Christian Soldiers.'

A situation so described quite clearly raises a number of questions on missionary and church activity, answers to some of which will be attempted here.

Background

As background to the whole situation, it must be recalled that the indigenous Church in Kikuyuland and the Mau Mau terrorist movement in fact derive from an identical point in history. It was after westernism had been making its impacts upon the closed cycle of Kikuyu tribal life for nearly twenty years, and the first world war had brought bewilderment bordering, in many instances, on despair, that two movements began among the Kikuyu people. Those who found themselves robbed of the old integration of religion and life, and the securities which this afforded, took one or other of two paths: one was of despair at ever finding new securities in the new world order which had come into their midst, and whose only hope was in the re-establishment of an idealized pattern of the Kikuyu socio-religious order from which the West and all that it stood for had been completely extruded; the

other built up into a mass movement into the Christian Church, where new securities were in fact obtained through personal Christian experience.

The subsequent history of both these movements cannot be told in detail here, but certain facts are significant.

Kikuyuism

Regression to a revived Kikuyuism was largely pacific. In 1929 it was given considerable impetus as a result of a clash with certain of the missionary bodies on the subject of the continued observance of the female initiation rites at puberty. The element which defected sought to maintain a Christian status, establishing an independent school system and an independent "orthodox" church. But as the Kikuyu-izing movement came more and more under the influence of subversive political leadership, and was fed on grievances of a political and social character, some very real, and others wholly imaginary, the schools became more and more vehicles of subversive political indoctrination and the orthodox church movement became first fragmentated, then sub-Christian, and finally its ministers became oath-administrators of the terrorist gangsters, and the names of God in the liturgy and hymnal of the independent churches gave place to those of the terrorist organizers.

The Christian Church

The Christian Church in Kikuyuland was, in the meantime, undergoing its own internal stresses and strains. The mass movement, as a new generation grew up within the Church, was largely arrested by a phase of nominal Christianity deriving from an unawareness of the need for conversion in each succeeding generation. This was accompanied by the defection of some of the weaker adherents of the Church to the subversive political element and by lapses into indifferent tribalism.

The question at once arises as to whether missionary methods had been wrong as a whole, or at least in part, in that they had, in some quarters, deliberately precipitated the 1929 controversy and had, more generally, failed to maintain a hold over all converts, many of whom had lapsed. Had the claim of the Christian Gospel been too great — had the disciplinary standards of the Christian Church been too exacting? These are fair questions, but they are often asked unfairly.

Of course one is always wiser after impending events have become past history. Deeper insights into all that is involved in the problems of the missionary Church should enable us to avoid needless repetitions of the mistakes of the past.[1]

(1) When the Mau Mau terror broke, a number of Christians had the first degrees of oath administered to them, mostly as a result of the considerable pressure, often torture, to which they were subjected. When terrorist influence diminished, and as the Church recovered from the first shocks which temporarily obliterated evangelistic action many of those who had so defected sought to return. The question of ecclesiastical discipline arose ; should it be rigorous or lenient ? The situation had been anticipated. Through the early action of the General Secretary of the Church Missionary Society, an enquiry of theologians and church historians in England had produced a symposium on the experiences of the Church in similar circumstances. All the evidences of history were against rigorism ; and the verdict of history coincided with the desire of the local churches. Those who confessed their association with the oath administration and sought restoration were re-admitted to church membership in a public service after a short period of catechetical instruction.

But it cannot be admitted that "only a simple form of Christianity, with little disciplinary insistance, particularly on monogamy" is all that the African requires. It cannot be admitted that a multiple set of Christian standards, both in teaching and in discipline, even exists; it is certain that any attempt at its own application, particularly in a plural society, would result in bitter resentments and utter chaos. Nor is it true that Africans in general or Kikuyu in particular are any less able than the people of any other race in achieving the standards of piety, devotion and Christian obedience that the Church has, in obedience to Christ and His Gospel, sought of its sons and daughters.

On the contrary, the experience of the Christian Church in the days of its persecution at the hands of the Mau Mau terrorist, has shown, through the testimony of its many hundreds of martyrs as well as through the life and witness of the beleaguered Christian groups, qualities of Christian living which bear the authentic stamp of direct succession from the early Church.

Communicating the Message

If there be criticism, it must not be of the message nor of the discipline. The criticism which the Church must apply to itself is in the matter of communication. We must admit that in the past we had in varying degrees failed to communicate the Christian message in such a form that it provided the means whereby religion and life gave a complete and satisfying pattern for behaviour in the modern world of which the Kikuyu were becoming a part. But this is not a problem of Kikuyu-land alone: in many if not most of the spheres of the Church's action, new means have to be discovered of communicating its message in a technological age whose every idiom makes but scant provision for the expression of the things of the spirit. Both in its approaches to problems of rehabilitation and to its general task of evangelism, the Church in Kenya to-day must give much more than cursory attention to the theological and sociological issues involved in the communication of its message.[2]

By the time that the Mau Mau terror broke in all its awful fury on the Kikuyu Christian Church, the phase of nominalism had been superseded by a movement of spiritual revival.[3]

Revival

Revival had a spontaneity about it that seemed to validate it. There was no apparent human leadership. Nor was it disruptive in a separatist sense. Clergy and people alike shared in the blessings of the Holy Spirit challenging, purifying, strengthening. And it was the revival chiefest among several other

(2) This applies to the discovery of new techniques for evangelism amongst the "detribalized" populations of towns, amongst wage-earners generally, and amongst those who move to new settlement areas. It applies equally to the problem of the Christian approach to the emergent "intelligentsia"; for while it has been the avowed intent to provide the African peoples of Kenya with an education which is "an inseparable compound of our faith and of our learning," all too frequently Christianity has found a peripheral place rather than an integrated one in the lives of those particularly who have proceeded to education at the university level.

(3) See Warren, M. A. C.: *Revival, An Enquiry*. S.C.M. Press, 1953.

important things[4] in the life of the Kikuyu Church which forearmed it against the reign of terror.

The Church was chosen as the target of its attack for several reasons. Chiefly was this so because Christians unmasked and opposed the bitterness, cruelty and evil of the terrorists. So long as the Church continued to exist amongst the Kikuyu people, the achievement of the objectives of the Mau Mau terrorist movement would be impossible, and so the Church must first be eliminated. The Christian Church had been increasingly seen to be supra-racial; and this, in the eyes of the political agitators, was just interpreted as subservience to the West, and spoke to them of imperialism. And so the Church must be eliminated. But there was also a sense of jealousy: Christians had found a new set of securities which provided them with an adequate basis for their living; they faced life and death alike without fear; and the Mau Mau had found no new citizenship either on earth or in heaven.

The burning of churches by terrorists, the over-running of whole areas by gangs, the persecution of individuals, all these have produced a "church in dispersion." But the Kikuyu Christians have carried with them into dispersion a sustaining Christian hope: "Christ in them the hope of glory" (Col. 1:27); theirs is a present fulfilment of the prayer of humble access in the service of Holy Communion in which we pray that "Christ may evermore dwell in us and we in Him." It is this rich experience which certifies them of the ultimate hope that death is the gateway to the nearer presence of our Lord; it is this experience which sustains them through all the afflictions which they suffer at the hands of the Mau Mau terrorists. More than once have they described themselves in such words as these:

> But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves:
>
> We are pressed on every side, yet not straitened; perplexed, yet not unto despair;
>
> Pursued, yet not forsaken; smitten down, yet not destroyed;
>
> Always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body.
>
> For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh.
>
> 2 Corinthians 4:7-11.

"Smitten down, yet not destroyed," or, as J. B. Phillips puts it in his new translation, "Knocked down, but not knocked out." There are few phrases that describe more accurately the circumstances in which very many Kikuyu Christians find themselves to-day.

The Church of the Kikuyu dispersion is, in so far as it shapes itself on the pattern of the Church of the days of the Apostles, pentecostal in character; it displays those

(4) Reference is made later to the Appeal to Scripture in the Kikuyu Church to-day. The translation of the Kikuyu Bible was completed only a short while before the terror broke; the New Testament had been the text-book of the mass movement, and the Old Testament arrived late in 1951. The Psalms in particular have shared with the Gospels and Epistles in providing comfort and inspiration to the persecuted Church.

The existence of a responsible Kikuyu ministry entrusted with authority in the administration of the Church's life has also proved the importance of the effective indigenization of the Church.

characteristic features which marked the whole life of that Church — preaching (*kerygma*), teaching (*didache*), fellowship (*koinonia*), and ministry and worship (Acts 2: 14, 42). There is a genuine search after a recovery of the apostolic *kerygma* and *didache*: a pronounced emphasis on the Christian quality of *koinonia* as the basis of all human relations, a quality indeed without which it is almost impossible to see how these little groups of Christians could have kept together; and, within the total situation confronting the Christians of several denominations, remaining severally loyal to their denominational allegiances, there is a searching after a recovery of a simple, fundamental and apostolic basis both of worship and of ministry. This last is motivated by a yearning after a supercession of denominational differences by a living sense of unity within the one family of God whether this involves organic union at this stage or not.

This does not mean that denominational loyalties are dissolved and that there has come about some form of "least common denominator" Christianity. In 1953 confirmations took place as usual; as opportunity offers the Christian congregations gather for their accustomed forms of worship; clergy remain obedient to their ordination vows, and their number is being added to by further ordination after training. But it does mean that vital Christianity is being strengthened through adversity, and it also means that there is a growing discontent at the unhappy divisions which mar the unity of the Church and which compare ill with the pattern of the Church of the days of the apostles to which their adversity has brought them nearer. At least a mutual recognition of ministries, inter-communion, and exchange of pulpits seem to be required as first steps in a theological approach to remedy maladjustments within the life of the churches as they seek to be obedient to the Master, and themselves go out to proclaim Christ as the only answer to the maladjustments which lie behind the Mau Mau terror.[5]

(5) No attempt has been made in these notes to analyse the nature and causes of the maladjustments. It may suffice to say that the oaths and orgies of the Mau Mau gangsters prove, on analysis, not to be a reversion to pagan savagery. In many respects they violate old tribal sanctions. But stripped of those aspects which make them superficially Kikuyu, they contain a symbolism identical with that displayed in the oaths of cosh-boys and gangsters in the grievously maladjusted underworld of the west, and, on the individual plane, of the same order as the imageries which beset psycho-neurotic patients in their maladjustments.

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The situation in the Middle East to-day

ALFORD CARLETON

Surface instability

THE SITUATION in the Middle East is one of surface instability over a strong foundation of long-established culture and tradition. There may be considerable truth, therefore, in the saying, "Life in the Middle East is like life on a raft: you don't sink but your feet are always wet!" The Near and Middle East are the stage across which most of the pageant of human life has been played. From "the cradle of civilization" to the present "area of discord" is a stretch of thousands of years; but the basic geographic, cultural, and economic forces which made it the crossroads of the ancient world are the same that give vitality to-day to the discussion of Middle Eastern oil, the Suez Canal problem, or the relationships between Israel and the Arab States. One who lives in the modern Middle East finds the study of history to be not only an exercise in the understanding of the past, but also a source of constant insight into the problems of the present and the future. So much for the continuity of life, and culture, and patterns of thought, constituting the unchanging background of the present situation in the Middle East.

The surface instability is also easy to account for. Unfortunately most studies of present-day life and attitudes in the area concentrate upon the description of the symptoms rather than upon the diagnosis of the ailment. It is so easy to talk of frustration or of instability or of nationalism, as though those were the real events for which the people of the Middle East are to be held responsible. Those manifestations, however, are but the marks of more deeply significant changes, for which the people living in the area may be only partially or indirectly responsible.

For example, the political events of Europe, Asia and Africa conspired, during the eighteenth and nineteenth centuries, to leave the area at which the three continents joined in a kind of artificial backwardness—a prolongation of the life and thought of the late medieval world. In consequence, the downfall of the Ottoman Empire, and the similar régimes to the East and South, brought in, with a single rush, the changes which had been slowly passed through over a much longer period elsewhere. It took Europe five centuries to pass through the Renaissance, the Reformation, the Enlightenment, the

Revolutionary Period (of which the French and American Revolutions were but two out of many), the Industrial Revolution and the era of modern transport and communications. Western Asia has been struggling with all those changes in the lifetime of a single generation. No wonder life can be confusing at times, and the older and the younger generations in the Middle East have trouble in understanding one another.

Furthermore, these changes have come about in a manner which inevitably has increased the sense of frustration and instability. Many of the most conspicuous changes have been the result of outside pressure, not of spontaneous rising to meet new circumstances. Take the Arabic speaking areas of the Ottoman Empire, for example. Since the end of the first world war the region has been cut up into a group of small sovereign States whose boundaries bear little relationship to any natural distinctions in the mind of the population at the time. Over most of those States there was set up a government in the form of a parliamentary democracy, patterned not on the democratic tradition of the Orient but on the parliamentary model of Western Europe. The rivalries of foreign States, culminating in the second world war, have more than once swept powerfully across the Middle East in this second quarter of the twentieth century. Even the discovery of oil, profitable as it has been for many individuals, has brought in powerful foreign companies and further disrupted the traditional pattern of economic life.

Meanwhile, British and American films, and the press and propaganda agencies of half-a-dozen countries, including Russia, have poured across the land, and cheap consumer goods have flowed in from Europe, America and the Far East, to upset the artisan economy of the Middle East. It should be noted that not one of these changes, with the possible exception of the last named, was accomplished through the volition of the inhabitants of the region. Some, like the forcible creation of the State of Israel, were even against their violent opposition. It is small wonder, therefore, that there is much nationalism, and a tendency to lay everything, good or bad, at the door of the "foreigner."

Nationalism

The wonder is that there has not been more nationalism, at least in the religious field, during this time of the independence of Arab States, and the end of the era of mandates under European Powers. One reason for the continuing freedom of action of churches and missions is the traditional autonomy of religious communities in the Near East. The organization of each community as a separate "millet" made conversion from one religion to another (or even one sect to another) more difficult than in the West; but it also gave greater freedom of religious belief and practice within any one ecclesiastical organization. In general, therefore, the work of the various Churches—Orthodox, Catholic or Protestant—has gone on little changed. The mission organizations that were most blatantly related to foreign communities have met sporadic opposition, but no serious curtailment of their work.

Development and Conflict

Within all the religions of the area there have been two observable lines of development, seemingly in conflict with one another. One has been a rising link between religion and nationalism, and a tendency to think of political development in religious terms. This has been accompanied by an increase of attendance at the church, mosque, or synagogue, and, in less educated circles, an increase in superstitious practices associated with religious rites and festivals. The other line of development has been a growing feeling of anti-clericalism. The clergy are not in the positions of leadership of a generation or two ago; and when one is not defending his religion in the presence of others he finds the clergy excellent targets for his jokes. Perhaps the explanation of this seeming conflict in lines of development is to say that there is a resurgence of religion, as a phase of nationalism, but no essential renaissance or reformation of religion. The problems of religion and science, of religion and the State, and of religious conformity in conflict with the individual conscience are, in other words, in the process of being hammered out in a slow, experimental way.

In the light of the above facts, it is easy to see why news from the Near and Middle East is not always clear, and it is often discouraging. There is, on the surface, much frustration, uncertainty, and that quality of unpredictability that makes life in the area so interesting. Yet there is behind it a stability, and a sense of slow but steady adaptation to new situations, that gives hope for the future of the Near East. New forces meet, as old ones have met, at the crossroads of the world. May they again meet not in conflict, but in a process of exchange and of mutual upbuilding from which not only the Middle East, but the whole world may benefit.

Mobile mission truck in Kenya

ONE OF A TEAM taking the first Church Missionary Society mobile truck around the Kikuyu Reserve wrote:

"There were three of us in the team, an African evangelist, the local pastor, and myself. Each of us took part at the meetings, and I acted as driver and liaison officer with security forces.

"We were a conspicuous unit as we moved slowly between mud huts, banana trees, up and down precipitous slopes and around innumerable corners in the hot tropical sunshine. Our lorry was cream in colour with the words, *Maisha Mapya Katika Kristo* ("New life in Christ") painted in big black lettering across the sides. We stopped wherever there were people to listen—at a home guard post or a chief's camp, at police posts or trading centres, at the market and the school. We would open the rear doors, assemble the loud-speaker, introduce ourselves, and play some Kikuyu hymns on gramophone records. Then one of us would give a message and another give his testimony. We had no set form so that often the speaker would not know he would give a message until the time arrived. We did everything in fellowship together, and I believe our working and eating together was a real witness in itself in places where Europeans are hated so much and there is so little fellowship between black and white . . ."

Survey application trust

KENNETH G. GRUBB

IT IS JUST over thirty years (1924) since the Survey Application Trust (World Dominion Press) was founded. In the course of time it comes about that the original purposes of foundations are lost sight of. Perhaps, therefore, this is an appropriate moment at which to review the main purposes and work of the Trust.

S. J. W. Clark

It would never have existed had it not been for the God-given vision and remarkable energy of S. J. W. Clark. His name is largely forgotten to-day, but his influence has survived him in a way that is given to few men. Truly it can be said of him that his reward is with him and his works follow him. His life was an eventful one by any standard. He was born in 1862 in Shoreditch. When he was fourteen he worked in a pawnbroker's shop from 6.30 a.m. to 10.30 p.m. He moved to Chester two years later and joined a small clothing business belonging to Mr. William Bradley. To cut the story short, there were eighty-nine branches of the business by 1907, and at the age of forty-five Clark was a rich man.

What is more important, he had always been a religious man and had been brought up in the Congregational Church. His interest in missions was due in part to his marriage, since his wife was deeply concerned with the work of the London Missionary Society. He made a missionary tour in 1905, and two years later took the final decision to quit business and devote the remainder of his years to studying and forwarding the work of "foreign missions" by all the means in his power. His journeys took him to many of the great fields of Christian witness in the world.

In this period he formed the outlook which afterwards found expression in the Survey Application Trust. He visited, planned, encouraged, criticized, and sometimes denounced. His forthright views and the terse terms in which he expressed them attracted not a little opposition, but he always reached his convictions after mature consideration and, once having done so, he did not allow himself to be put off the scent. What these views were we shall see presently: it is sufficient to record here that Clark's principal difficulty, as he himself acknowledged, lay in the struggle to find adequate and convincing expression for them. He had been brought up in a school where quick decision and courage counted more than nicely balanced memoranda.

His health began to fail seriously in the early 'twenties, and he died in 1930. In his latter years he could do little, and one of his last significant acts was to endow the

Survey Application Trust, to give continuing form to his great visions. For Clark, the practical self-made man of business, saw visions and dreamed dreams whose richness we are only now beginning to realize. It is not a large or a wealthy Trust, but it exists for purposes that are permanently relevant to the cause of the evangelization of the world.

Thomas Cochrane

During his travels he had met certain men whose outlook and work had appealed to him strongly: they in their turn had been quick to see that here was a man with something to say that was often ignored because he did not always say it well. From among these came those who took hold of the leading ideas of the Trust and worked out the schemes whereby they should be given content and application. The main guiding hand was that of Dr. Thomas Cochrane, also founder and president of the Movement for World Evangelization. As most readers of *World Dominion* will know, he died in 1953 at the ripe age of eighty-seven. Any story of the Trust should rightly and properly contain some estimate, however brief, of his great work. But, since it is only ten months since a memorial number of *World Dominion* was devoted to his work and services, to describe them here would be repetitive.

Roland Allen

The great services of these men, Clark and Cochrane, should not be allowed to obscure the remarkable contribution of others. Again, most readers of this journal will be familiar with the name of Roland Allen. He was a prophet with a pen. He has proved inescapable: his *Missionary Methods: St. Paul's or Ours?*[1] was first published in 1912, but received very little attention. It was republished by the World Dominion Press and has attracted a steady interest ever since. Indeed, right at the present time there is a renewed demand for it. Circumstances in the great world and in the churches are at last compelling men to see the force and validity of the ideas which Allen first worked out over forty years ago.

It was an essential part of Clark's vision that evangelization should be conducted according to a plan. In the Protestant world, with its many boards, societies, and missions, this is largely a matter of persuading people of the rightness of the plan and the importance of following it as nearly as possible. This means, in the first place, that the facts of the situation must be ascertained and set out clearly since sensible men require not only theories and ideas but facts, if they are to make up their minds about adopting a policy or changing one, and then act accordingly. Thus, from the start, much attention was devoted to survey by the Survey Application Trust, and it is no coincidence that the name of the Trust includes this particular reference. From the beginning the survey work was directed by the Rev. Alexander McLeish, who himself has also made notable contribution to the ideas first stated by Allen. The

(1) Published by the World Dominion Press. Price 6s. 4d. ($1.75).

long series of surveys published by the World Dominion Press in the 'twenties and 'thirties constitute a unique achievement in massive and serious presentation of the needs of the countries of the world. In this work Mr. McLeish was assisted by the Rev. J. J. Cooksey and Dr. Henry Fowler, and also by Mr. (now Sir) Kenneth Grubb. Dr. R. Cochrane also made valuable contributions, particularly in his own field of leprosy. In some respects these surveys are now out of date for the best of reasons, namely, that they drew attention to unevangelized fields, and groups came forward to fill the gaps. In order, however, to maintain the broad view of the progress of the Gospel in the world, the Press now issues at intervals the *World Christian Handbook;* while, to further the discussion and application of Allen's ideas, as well as to present situations of interest to the Christian public, the Press publishes *World Dominion,* now in its thirty-third year.

The Trust Deed To-day

It is now time to turn to the original Deed by which Clark founded the Survey Application Trust, to look at its main provisions, and to ask how far they are applicable to-day. Incidentally, Clark endowed the Trust *during his lifetime,* thereby setting a most desirable example to other donors, for it was his hope that others would add to his foundation! A study of the Deed in the light of to-day is itself the best testimony to the permanent relevance of its principles. It lays emphasis on the importance of "*rural* mission fields"; it is still true that the overwhelming majority of the peoples are country-folk, and this will continue for very long, in spite of all the haste with which industrial development is being pressed in Asia and elsewhere. But let the Deed, drafted (be it recalled) in 1924, speak for itself by means of a few quotations:

> "The object and intent of the foregoing trusts," the Deed says, "expressed in general terms is to further the planting of indigenous self-supporting living Churches throughout all rural mission fields of the world. The means may vary but the aim will be to establish a Church in each area in which there is a market or in similar suitable centres. . . . Thereafter through the work of the simple self-supporting, indigenous Churches others will be planted or more or less spontaneously spring and gradual world-wide progress along educational medical and other lines will follow . . ."
>
> The expression "indigenous Churches" is intended to mean local Christian organizations consisting of the native inhabitants of a Country which are led and organized and financially supported by such inhabitants. The following distinction is drawn between the Church and the work which precedes the Church. The evangelistic work which leads up to the Church may properly be financed out of the funds of this trust because it concerns the spiritually dead and the dead cannot be self-supporting but with the giving of life as the outcome of evangelistic effort self-support becomes possible and mission support thereafter may injure rather than help the Church.
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> As regards the limits of survey in relation to the particular work

of the trust it is intended that these should be defined as:

(a) discovering the regions of greatest need, and:

(b) seeking to stimulate interest in meeting need along the lines of the principles which are embodied in the Reverend Roland Allen's *Missionary Methods* and Mr. Sidney James Wells Clark's pamphlets. *It is desired* that the Trustees shall keep up the continuous study of the main facts of the religious condition of the world with a view to the discovery of relative need and it would be in accordance with the views of the founder of the trust that well-considered methods of giving publicity to the results of these studies and to the question of the indigenous Church and the results achieved by self-support (as for example through *World Dominion* and the "World Dominion Press" which are conducted for this purpose) should also be carefully developed.

Both the world and the Church present to-day very different aspects from those of 1924 as seen by men whose outlook had been formed in the expansive days of the late nineteenth and early twentieth centuries. Imperialism is an unpopular word and nationalism has reached an explosive pitch. The U.S.A. and the U.S.S.R. are the strongest world Powers, and at least one-third of the world's population is now under Communist rule. International tensions continue so acute that no man is prepared to say with confidence whether, or when, a third World War is to be anticipated. Racial and national feeling render the work of any alien in a teaching or missionary capacity insecure or even unwelcome. There is a tendency to suppress freedom of confession and conversion, and in some countries a grim prison of the mind has been erected. On the other hand the thirst and thrust for progress are universal, and social and technical assistance measures are actively promoted by governments and international agencies, while communications are infinitely quicker.

These great changes have been accompanied by certain ones in the life of the Churches. There is an ever stronger urge towards co-operation and union. The growth of the younger Churches in numbers and competence, although not always in self-support, is unmistakable. As far as the West goes there is an enormous statistical growth of the Church in the U.S.A., but elsewhere, except in certain parts of Latin America, not much progress. As for the rest of the world, China and Central Asia, the U.S.S.R., and Eastern Europe, are largely cut off from outside contacts; and from the Sudan to Iran the future of the missionary enterprise is precarious.

Yet in its statement of the fundamental New Testament basis of the task of Christian missions, Clark's Deed needs little adjustment. The principles stated by him and his colleagues have abiding significance. It is the desire and intention of the present Trustees (the Rev. A. McLeish, Dr. R. G. Cochrane, Dr. C. W. Ranson, and Sir Kenneth Grubb), as it is also their obligation, to continue the study of them, at the same time recognizing that the world and the Church are both very different from what they were in 1924. For this reason they have prepared a

statement for their own guidance which attempts to bring together into a small compass the main purposes of the Trust, not so as to water down the original settlement, but to make it a more effective instrument for the fulfilment of the founders' intentions.

For example, in dealing with the matter of the indigenous Church, the Trustees have attempted to summarize the main lines of teaching which Clark, Allen, McLeish, and many other writers, have developed, often in the columns of *World Dominion*. Thus they reaffirm that it is a main purpose of the Settlement to promote the establishment of indigenous self-supporting and self-propagating Christian Churches according to the principles set forth in the literature cited in the Settlement. These principles treat all missionary activity as evangelistic work which leads up to the establishment of the Church. It is the missionary's supreme task to make disciples so that they shall establish the Church which in turn will carry forward the task of evangelization. When the Church has been established his task is to pass on to other and churchless areas, not to nurse the new local Church as his infant or child. It is also the missionary's task to lead the Church to support itself financially but it is not his task to govern it but to ensure from the start that the Church governs itself. Nor is it his task to become so absorbed in education or in the management of institutions that needy areas are neglected. The Trustees intend to continue the study and elucidation of these principles and their application to contemporary conditions.

The Trustees once again record that it is a main purpose of the Settlement to promote the evangelization of the world by encouraging the growth particularly of rural churches. It is the purpose of the Survey Application Trust, therefore, to continue the collection and presentation of facts and figures which carry further the extensive surveys of the countries of the world which they have maintained over the last thirty years. They recognize and continue to endorse the founder's view that by the collection of such material the progress of the Christian Church and Mission in the world can best be measured and the extent of the unfinished task be indicated.

In this way it is the hope and endeavour of the present Trustees that the prayers and labours of the past may find effect in the ever-widening extension of the proclamation of the Gospel in the tense, uneasy world of to-day.

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Twenty-five years with the Bible Society

WILLIAM J. PLATT

A noble lineage

WHEN, IN SHAKESPEARE'S *Twelfth Night,* Orsino, Duke of Illyria, saw the fair Viola, her real identity all unknown to him, he asked the only possible question: "And what's her history?" Back came the answer: "A blank, my lord." And as it was with Viola so it is often with the Bible Society. To most Christian people its noble lineage is little more than "a blank." Perhaps its modern dress and the fact that we speak of it as having been founded in 1804, tend to obscure the antiquity of its task. Yet aims almost identical with those which are pursued at the Bible House in Queen Victoria Street, London, have been common to the Church during most of her long history. Writing, translating and circulating the foundation documents of our religion go back far behind the mass-production methods of our Age of Print. They go back through the old *Scriptoria* of a thousand monasteries, back indeed before the Gospels themselves were committed to writing, for we recall that one of St. Paul's major tasks was to speed forth his "Letters" to the Mediterranean Churches. Moreover, even before that epoch, on account of the Dispersion, it had been found necessary to translate the Old Testament for the widely scattered communities of Greek-speaking Jews. So that this kind of activity, to-day carried by the Bible Societies into one thousand tongues, is actually older than the Christian Church itself. Such continuity throughout the centuries of what is a highly specialized task, furnishes adequate proof, if one were needed, of the vital necessity for this work.

A soul-satisfying job

And, among the most soul-satisfying personal aspects of Bible Society service, which ought to be recorded in an article such as this, is the consciousness one has had of taking part in a task as essential to the life of Christian discipleship as it is fundamental to the spread, and possibly even the survival, of Christianity in the world. At the same time, it must be admitted, with almost all ordained men who are called to take up administrative jobs, that sooner or later the loss of the more specifically pastoral work and office is felt. Yet, during the last twenty-five years, I have felt it to be an unspeakable privilege to be permitted to labour in service which is not only catholic in the real

sense of that word, but is also thoroughly interdenominational. However much we talk of Christian unity, the sad and devastating fact remains that religion in Britain, and indeed in a large part of the world, in the measure that it is organized, is denominational and divided—*officially divided*. So that a Christian organization which is conceived and actually conducted on a thoroughly ecumenical basis is rare indeed. It is often a very fragile plant, surviving in spite of the fact that while its organization cannot afford to be ignorant of ecclesiastical barriers it must steadily refuse to be subject to them.

The Bible Society is such an adventure—a world enterprise so important to the whole Christian community, and of such magnitude, that all the Churches give it their blessing, despite the fact that within its own boundary it has made official ecclesiastical divisions completely irrelevant to its major task. Such, then, is the rare Christian air that one has been permitted to breathe during these years of close comradeship with colleagues of varying churchmanship. So that despite the loss of what is sometimes called purely pastoral work, life and outlook have been enriched by a cross-fertilization of fellowship and experience not to be found within the narrow limits of any one Christian communion.

The ecumenical spirit

Far-seeing statesmanship of our founders in laying down the basis of such ecumenical co-operation so long ago is beyond praise. The Bible Society, though not a Church, is rooted in the life of all the Churches. Without doctrinal limitations, its work is yet within the main stream of the expanding life of every Christian communion. In its function it almost resembles an ancient Order within the Church itself, committed to one special task for God's greater glory.

When one reflects that this kind of ecumenical adventure has been carried on for one-hundred-and-fifty years; that to-day twenty daughter Bible Societies function on much the same pattern, and that, to maintain this world-wide service, scores of thousands of supporters of the enterprise have for so long been arranging thousands of meetings annually on the same inter-church basis, it becomes possible to realize how much the more recent developments in Christian co-operation owe to these ecumenical "by-products" of Bible Society activity. Moreover, if, with their varying historical and geographical, not to speak of political and theological, backgrounds, the growing national Churches across the world are going to "stay together," as at Evanston they recently declared, it is not yet apparent on what basis this most desirable achievement is to be attained unless they can hold together on the one heritage common to them all—the Word of God as it is revealed within the pages of Holy Writ.

The third jubilee

It must be admitted, of course, that over the years the Bible Society itself has felt the tension between the more conservative temperament and what some would call the more progressive outlook, and perhaps it is something of a miracle that it has survived at all. Also, within the Bible House the remark of a former

General Secretary has often been recalled ; " Had it not been," he is reported to have said, " that there is a special providence overruling this Society, its organization would have been ship-wrecked long ago due to the many mistakes made by its officers!" And yet in reflecting upon the remarkable Ter-Jubilee year, 1954, one wonders if any other Christian organization, unable to call forth the more purely denominational loyalties, could have been honoured as was the Bible Society by guests coming from thirty-four different lands and by official representatives of almost every section of the Christian Church. Are there many Societies, even for a 150th birthday, which could evoke the help of the Primate of England, an outstanding Norwegian Bishop, Sir Malcolm Sargent, Fougasse of *Punch*, a *Times* special supplement and a Gallup poll?

The great days

Ever since the Duke of Kent, father of Queen Victoria, spoke at the Society's Annual Meeting in the years 1813 and 1814, there has been a close link between the Royal Family and the Society. But the visit to the Bible House of their Majesties, King George VI and Queen Elizabeth in 1949 marked an epoch in our history—and *this* was different. Now their Majesties were our Patrons and they had come on a private visit to our headquarters. We recall the King's deep interest and lengthy stay in our Library, and his words about his own Bible reading. We remember the Queen Mother's personal interest in our staff. And as our Third Jubilee closed in that great Thanksgiving Service at the Abbey, how thankful we were for the presence of Her Majesty Queen Elizabeth II and Prince Philip—the first occasion when a reigning monarch has actually attended a Bible Society Service.

During the dark days of the second world war many Londoners recall the shelter they found during the long nights within the stout walls of the Bible House. Early on the morning after the great Queen Victoria Street conflagration, when fires were still burning near us (we remained with hardly a scar) the first two visitors who came to congratulate us were the General of the Salvation Army, General Carpenter, and the Rev. Arthur Taylor of St. Bride's.

Within the Bible House itself the last twenty-five years have seen many changes. On the home side a vigorous Youth Department has come to life, running yearly house parties and a monthly meeting of the Bible House Youth Group with an attendance of one hundred and with a large autumn meeting and signs that more and more young people are taking up Auxiliary work in many centres. For years the Society benefited too, by the vigorous help of Mildred Cable who came to us after her Gobi Desert days, to stimulate Bible Society Women's Work in many parts of the country.

What of the future?

But what are the prospects of this work for future days? In common with other Societies, one of our main post-war problems has been the disproportionate rise in our costs of production when compared with our income. The cost

of paper, labour, binding materials, have all greatly increased. For example, our cheapest English Bible which, a generation ago, was sold for one shilling, now costs about three shillings to produce. Nevertheless, we have gone on in faith, and the Society's Scripture production has never been curtailed due to financial stringency, though with the increased costs the drain on the Society's resources immediately after the war was enormous. Thanks largely to growing help from the British Dominions and from our present Third Jubilee Fund, we can to-day face an immediate advance programme with a quiet mind. At the same time, it must be said that the only real security for this work will be in steadily increased help from Christian people.

The Bible Society can rely only on Christian conviction and widespread knowledge of its work. The social appeal, on which some charities can count, is not possible for the Bible Society to the same extent, though it is true that our work for the blind in Braille Scriptures runs to supplies in twenty-seven languages, and Scriptures for needy institutions, struggling Churches, refugees, are always forthcoming. Any appeal to supply the Word of God is still one for Christian conviction alone. With a constant stream of letters to the Bible House, telling of the Scripture-needs of Missions working in hundreds of languages, there comes sometimes a temptation to wonder just how much the Churches are aware of their dependence on the Bible Society, and just how much they really care. We must ever remember that the Bible Society was originally founded because existing church organizations, Christian literature societies, and the like, could not meet this particular need. That was in 1804, but how vastly has the world scene changed since those early days: to-day we speak of a "world Church" and of millions becoming literate each year.

United Bible Societies

It is, of course, true that the British and Foreign Bible Society no longer labours alone. To-day there are a score of Bible Societies, since 1948, operating in the "United Bible Societies"; planning and sharing together to meet the world need. Wasteful competition and duplication of heavy "overheads" have been eliminated. Also, as new Christian communities mature, for example on the Gold Coast, in Uganda, in Madagascar, in Indonesia, they, too, will need to call forth local Bible Society support and to plan for local organization. Yet the need is always ahead of the planning. Not only does literacy spread apace and normal education rapidly escape from the orbit of the Church: in these days old sanctions disintegrate and tribal religion dies so quickly that there is a spiritual vacuum in many lands.

Spiritual vacuum

"What is to happen to a people which has lost one faith and not found another?" asks a *Manchester Guardian* report on Africa. It continues significantly, "Mau Mau is one answer to that question."

Moreover, in our day there is secular competition in the spread of ideologies on a world scale, such as was unknown even a generation ago. Then we dreamed of "missionary religions" conquering the

world. To-day we realize something of a new missionary secularism, well planned and well financed, which enters fields which are white unto harvest. "The empty mind and soul is as good a breeding-ground for Communism as an empty stomach," writes M. R. Mosani in his recent book, *The Communist Party of India.* Such, then, is the spiritual challenge of our day as related to the Bible Societies.

But it does not stop there. In 1953 the Translations Department of the B.F.B.S. was corresponding about and working on Scriptures in forty-seven languages which do not yet possess even a Christian Gospel. There is also the enormous task of revision. Early translations were often made by pioneer missionaries. To-day, Churches which are increasingly governed by Nationals begin to feel that they know their own languages better than the pioneer missionary could know them. So, quite rightly, they call for extensive revision. Revision of the Bible is a costly procedure for, quite apart from the translational effort required, which in itself is enormous, the copper plates necessary to print or re-print one Bible cost £2,500, and at the moment the Bible Society is working on over fifty revisions. In some lands an actual tug-of-war is going on between the attachment to the old classical literary style and the deep desire for life and religion to be expressed in the colloquial speech of the people.

This struggle in the realm of literature is often a symptom of the tension existing on the deeper political and spiritual plane between the old way and the new; between the feudal days, the caste systems, and the more democratic approach to life. Multitudes in Asia and Africa, now becoming articulate and claiming a fuller life, demand the Gospel in simple language which they can understand. Unless the Bible be put into the language of common folk—the language of the market-place, the newspaper, and the schoolroom, how shall the millions living in the villages and working in the great cities grasp its meaning? So it is that revisions in dozens of languages are necessary. If Christianity cannot meet this upsurge of new life, it will cease to be a universal religion and may become, like some of the ancient Churches over the centuries have become, the religion of the few, the privileged. It will become atrophied and moribund. It was not the classical Greek of Athens which became the medium of communication used throughout the Mediterranean world by early Christianity. It was in the Greek of the market-place, and of the common man that our New Testament was written.

"Note and Comment"

And finally, in facing the opportunity for the spread of Christianity still offered to us in the half of the world which still remains open, the Bible Societies must look again at their own "Constitutions." To circulate the Scriptures "without note or comment" was a condition inserted in 1804 as a safeguard lest the main work of the circulation of this common Christian heritage be hindered by the varying views of inspiration and the various types of churchmanship called forth by this great new experiment. The words

" without note or comment " were a sort of tower of refuge against division in a common missionary enterprise, but they were never intended to be a prison house. So, in what may be more tolerant days, the Bible Societies must face the question: can they, within their own specialized task, do more than they are doing at present to make articulate the Voice of God as He speaks in the Bible? That One Voice speaks through a library of sixty-six books — many of them difficult books.

The Bible Societies are facing this question and feel that they must print many more Bibles with *references*; with simple *subject-indexes* (for the colporteur, the village pastor and the evangelist); with maps and illustrations similar to those in John Stirling's *Jubilee Bible*. They must do all in their power to show the unity of revelation. The Bible will always need study. The mere " reading " of it does not reveal its full majestic unity. Often we must *dig* for the treasure. But simple concordances and the like, can help. Of course, it must always be the Church's task to teach and to interpret Holy Scripture, but the Bible Societies to-day must look again to see how far, within one cover, they can provide at least the basic tools for this task.

" The Bible speaks to-day "

Here again, then, we come to the need for fuller co-operation with the Churches. Clergy, ministers, lay - preachers, Sunday - school teachers, must increasingly become expositors of the Word—permitting the Holy Spirit to speak as they "*open up* the Scriptures." Churches and Bible Societies can continue to co-operate as they recently have done in Britain in " The Bible Speaks To-day" Campaign. The average church member needs to become more Bible-conscious. All of us would benefit if we could take advantage of the Biblical scholarship of the last fifty years. We need to remember that due to modern scholarship, to-day we can see our Lord at work amongst men in a more real way than has been possible for any generation since the early days of the Church. The time is ripe, then, within the Churches themselves, as in the pressing world outside, for people to be re-assured, to " recover their nerve " (as someone recently put it) concerning the glorious truth of the Christian Gospel. And in all this the whole community will greatly benefit if Churches and Bible Societies can stand together.

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In *Réforme*, the leading Protestant weekly paper in France, Pierre Bungener draws the following conclusions in his article entitled " Evanston—a New Start ":

" The Evanston Assembly seems to me to be a step towards unity, because (paradoxical though it may seem) it did not spend much time discussing unity; it spent much more time discussing obedience and faith.

" The road to unity is not only a road to God, it is a road to the world. Just as we can best come nearer to God by coming nearer to our brothers. . . . . *E.P.S.*, Geneva.

"I will see you through death—

I will see you through to the other side," are the promises given by the Lamas to their people who, taught also to believe in rebirth, provide one of those **"hardest fields," ever chosen** by our missionaries. But in spite of such powerful opposition we continue to make converts, and two Tibetan ministers are amongst those at work at Leh, on the borders of Tibet. Work such as this is worthy of, and needs, your support.

Please help this, the oldest Protestant Missionary Church (1732), with a gift.

Doris E. Hughes, Secretary,

London Association in aid of MORAVIAN MISSIONS

32 Great Ormond St., London, W.C.1.

● *A British Society directed by a British Board*

Africa literary campaign

THE FIRST NUMBER of the evangelical publication for the three main French-speaking African territories has been published in Abidjan, Ivory Coast, and this month is being distributed throughout French West Africa, French Equatorial Africa, and the Belgian Congo.

The name of the new publication is *Envol*. Ten thousand copies have been printed, and, before distribution, orders for 9,500 copies had been received. It is expected that the next few months will see substantial increases in print orders. *Envol* is published each month.

The first issue contains a foreword by the Governor of the Ivory Coast, Monsieur Pierre Messmer, who welcomes the publication to his territory and expresses the opinion that it will play an important part in the advancement of the life of this colony. He refers especially to the quality of the articles in the first issue and to the fact that they are contributed by Africans, for Africans.

Envol contains twenty pages printed on glazed paper with a large photo on a two-colour cover page. A keen interest has been shown in it by missions working in the three French-speaking territories, and its distribution is being handled by centres operating in French West and Equatorial Africa.

The director of this new publication is Mr. Trevor Shaw, who was responsible for the launching of the *African Challenge* in Nigeria, British West Africa, in 1951. Those interested in this specialised literary movement are asked to write direct to Mr. Shaw, B.P. 1414, Abidjan, Ivory Coast, French West Africa.

Who dares set a limit to the power of the Spirit?

The challenge of the Church of South India

W. B. HARRIS

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles.—Acts 15:12.

Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?—Acts 11:17.

ONLY A FEW YEARS after Pentecost God called His infant Church to make a decision of critical importance for the whole future course of church history. Were those unusual and anomalous happenings at Cæsarea and Antioch irregularities to be deplored, or acts of God to be heard and heeded? It will seem almost blasphemous to many to compare the events in South India with those in Cæsarea and Antioch. But there are some obvious parallels. The giving of the Holy Spirit to Gentiles was unusual and anomalous. The union of episcopal and non-episcopal Churches in South India is unusual (to say the least), and the anomalies of the ministry of the Church of South India, and its relations with other Churches, are plain for all to see. But, as the Indian Principal of a United Theological College said to an American who enquired incredulously how Congregationalism and Episcopacy could possibly be combined: *"It has happened!"* These events call for the Christian judgement of the Church. But, and this is the second parallel, the judgement called for is a judgement about God's acts in history, and not about the merits of Christians.

Some people are getting very tired of hearing about the Church of South India, partly because they feel that a self-righteous claim is being made that the Christians in South India are better and more united than other Christians. If such a claim has ever been made, the Church of South India should repent in sackcloth and ashes. The Christians there would be the first to admit that they are, humanly speaking, most deeply divided by caste and community. The claim that is made is a humble claim that, in spite of human unworthiness, *God* has done great things. Just as He chose the Jews, not because they were good, but simply because He chose them, so it is believed that, for no reason that can be rationally demonstrated, God has chosen the Christians of South India to show forth a new unity in the midst of His world-wide Church.

Those who believe in the Church of South India ask for a patient hearing while they declare the miracles and wonders God has wrought. When we sang that glorious Te Deum on 27 September, 1947, after the Presiding Bishop had declared in the name of the Lord Jesus Christ, and by the authority of the uniting Churches, that "these Churches" (Anglican, Methodist, Congregational, Presbyterian) "are become one Church of South India," we believed we had seen God *do* something. So soon after the political division of the sub-continent into India and Pakistan, God had broken down some of the walls of division which hid the view of the true unity of the Body, and had set a united Church in the midst of that divided situation. When we read the history of the movement towards union, as set out in Dr. Sundkler's book,[1] we see God at work, raising up men, over-riding the deadlocks of human reason, leading on towards unity. Above all, in the immensely enriching experience of sharing the new life of the new Church, we find God unmistakably *there*, leading on to still wider union, welding together, as no human power could, the different traditions into something creatively new, and challenging us to new ways of worship, ministry and evangelism. We strive to speak, without self-righteousness, the things we have seen and heard, giving God the glory. The judgements of individuals about the facts differ widely. An Anglican bishop declares the Church of South India to be "more important than the Reformation"; many feel the whole thing was a serious mistake. The first challenge is to the whole Church, with prayer and thought and knowledge of the facts, to judge whether this thing is of God.

Evangelize or perish

Within the general challenge of the fact of the Church of South India, there are certain special insights brought inescapably to the judgement of the Church. The first of these is the essential connection of church union with evangelism, of the unity of the Church with its mission. The historic words of Tranquebar 1919 set the movement towards unity against the background of the Church's task. "We face together," affirmed those thirty-three delegates with magnificent boldness, "the titanic task of the winning of India for Christ—one fifth of the human race. Yet, confronted by such an overwhelming responsibility, we find ourselves rendered weak... by our unhappy divisions." Again we must insist that we are not claiming that only South Indian Christians took evangelism seriously. We only say that in India the Christian obligation of evangelism was very difficult to avoid. Christians were a microscopic minority in a vast non-Christian environment; they faced, in Hinduism, a religion unable to understand evangelism, and ever ready to swallow and digest minority faiths. In such an environment "Evangelize or perish" was not a pious platitude, but an obvious truth.

Three things became clear in such a situation: that the divisions of the Church appear absurd; the

[1] *Church of South India: The Movement Towards Union, 1900-1947, Bengt Sundkler.*

things that unite Christians are more important than the things that divide them; and, most important of all, the divisions of the Church are scandalous, and contradict the Gospel we preach. It is mainly a matter again of listening to witness. "I have lived," said a Congregational minister, "in a station where the Christian Church was represented by a feeble handful, despised by the great mass of Hindus in a sacred city of Saivism—and that feeble handful broken into three portions—Anglican, Lutheran and Congregationalist. You can hardly imagine how insane seem our ecclesiastical divisions in those circumstances."[2] A Methodist speaks: "As I stood in Conjeeveram, in the seething mass of people who had come, 250,000 strong, to take part in the idol procession . . . what use could I possibly have for church divisions? Methodist Union is not enough. It is wildly impossible for us to cover all the ground alone."[3] Even more insistently spoke the voice of the Indian Christian in the person of Bishop Azariah, as he watched church divisions break up communal and family solidarities: "Unity may be theoretically a desirable ideal in Europe, but it is vital to the life of the Church in the mission field."[4]

In an atmosphere of thought which had no place for God's holy love, nor for His decisive revelation of Himself in the history of the world He had created, the points which divided the various Churches seemed infinitely less important than the mighty affirmations that united them; for all called on the name of the same Lord, all accepted and honestly tried to obey the same Scriptures, all used the sacraments, none repudiated the historic creeds. There was sufficient general agreement for the working of "comity" (the dividing up of the vast area into regions, one for each of the main Missions) for the worst evils of overlapping and competition to be mitigated. Comity pointed directly to organic union. Those who once experienced life in a Church which was the only Christian Church in an area could not be content to return to disunity; those who were content to let another Church than their own be *the* Church of Christ in an area saw less and less reason for remaining separate from that Church. Either comity was wrong and the divided church life of the West must be reproduced in every town and village of India, or, if that idea was quite intolerable, attention must be given to the movement towards union implicit already in the system of comity.

But the most important insight into the nature of church divisions is again in words of Bishop Azariah: "The divisions of Christendom may be a source of weakness in Christian countries, but in non-Christian lands they are a sin and a scandal."[5] This is all too evident when the attempts of a local village congregation to evangelize the non-Christians in the village are hampered by cliques and divisions among themselves. How can we expect the Hindus to accept the "message of reconciliation" when they see that those who proclaim that message

[2] quoted Sundkler, *op. cit.*, p. 28.
[3] quoted Sundkler, *op. cit.*, p. 392.
[4] quoted Sundkler, *op. cit.*, p. 159.
[5] Sundkler, *op. cit.*, p. 159.

are not reconciled to one another? Are they likely to accept Christ as God's centre of unity for things in heaven and things on earth, when those who proclaim that unity are flagrantly disunited? The contradiction is as grave and scandalous as temperance propaganda piously delivered by intoxicated propagandists.

This scandalous side of church division is not something merely theoretical. Bishop Stephen Neill records a glaring example: Two Hindu brothers were converted and ordained in the Methodist and Lutheran Churches, whose high-schools they had attended. They were unable, because of the divisions of the Church, to preach in one another's pulpits or meet at the Lord's table. Of this situation a Hindu said, "In Hinduism they were one—in Christ they have become divided." The Bishop of Chichester has recently reminded us of Dr. Ambedkar and his 60,000,000 "Harijans" (or Untouchables). Willing to leave Hinduism, they looked towards Christianity, and turned away because of the divisions of the Church[6]—absurd, unnecessary, scandalous *in a missionary situation.*

Bishop Azariah spoke the words quoted above in 1910. Since then his distinction between Christian and non-Christian countries has become increasingly difficult to maintain. The Church is everywhere a minority in a non-Christian situation.

Stop talking and act!

The next challenge of the South India situation is to the Churches as they meet in the ecumenical movement. It is no criticism of important and necessary meetings such as Amsterdam and Evanston to point out that a time must come when God says, "Stop talking and *act.*" The Churches intend to stay together. Do they seriously intend to do anything more than that? Is an outward and visible expression of the unity which is ours in Christ the final aim of the movement? If so, what form should such an expression take? The Church of South India demonstrates one way in which a fuller expression of the unity in Christ has been achieved. The challenge to the many critics of the method there employed is to show what other method of union is possible.

The four main principles of the South Indian Union (conveniently set out in Bishop Newbigin's *Reunion of the Church,* pp. 104-123) are well known. They are: (a) the recognition that the uniting Churches are truly Churches, and their ministries real ministries; (b) the acceptance of the historic episcopate; (c) the "Pledge"; (d) the thirty-year Period.

The first principle ensures that the new Church is, to quote its Constitution, "formed by a combination of different elements each bringing its contribution to the whole, and not by the absorption of any one by any other." The second takes history seriously, looking back to the venerable symbol of the oneness of the Church in space and in time, looking forward to the great Church of the future. The third puts personal trust in the place of legalism, declaring that "freedom of opinion on debatable

[6] *The Kingship of Christ,* G. K. A. Bell, p. 140.

matters and mutual respect for differences of opinion and practice can be safeguarded, not by the framing of detailed regulations, but by assurances given and received in a spirit of confidence and love. The fourth is in reality an act of trust in the guidance of the Spirit. It refuses to wait in separation till all questions are answered, for the very good reason that some questions can only be answered in fellowship. It comes into union in adventurous obedience, believing present agreement to be enough for present needs, but trusting that the Spirit will guide those who have been enabled to obey into fuller truth.

To accept the ministries of the uniting Churches as real ministries, and at the same time to accept the historic episcopate, will be bound to produce anomalies. But would not a completely tidy scheme be completely suspicious? To make trust of one another and of the Spirit the foundation of the Union is to come into a realm of personal relationships where completely logical answers are hard to come by. Yet where is reality if it is not in the realm of personal relationships?

What are the alternative methods of union? Can we have anything other than absorption without the first principle?; anything other than "another denomination" without the second?; anything other than a new bondage to the Law without the third?; anything other than theological stalemate without the fourth? Those who have shared the life of the new Church—seen the mingling of traditions, the working of a constitutional episcopate, the growth of mutual trust and the manifest guiding of the Spirit, can at least testify that this is a method of union that God has richly blessed.

The urgency of the situation

The last challenge is one of the urgency of the situation. In various ways *time* has become important. In 1955 the Convocations of Canterbury and York have undertaken to decide what their relations with the Church of South India shall be. Writing about this choice, the Principal of Westcott House in a recent book,[7] which pleads for full communion with the Church of South India, likens the Church of England to "an old lady who gets flustered in the middle of a busy street." She is tempted to stay where she is, but "this she cannot do. The time for delay is rapidly passing. The stream of traffic is increasing in every direction, and there is no island of safety in the middle. The Church of England must make a decision."[8] And surely not only the Church of England, but the whole Church.

Certain factors in the political situation in India itself point to the necessity of returning to something very like the New Testament sense of living in the "last times." Whether we believe or not that missions have "only five more years in India," we must live and work with the example of China before our eyes—*as if* missions had only a short time left. Our thought about the Church of South India cannot fail to be influenced by this consideration.

Finally, only twenty - three years remain of the famous thirty-

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[7] *The Historic Episcopate*
[8] *The Historic Episcopate*, K. M. Carey. pp. 5, 6.

year period. The decision to be taken in 1977 are not perhaps so important as is sometimes thought. The real significance of these twenty-three years is seen in the bold turning of the tables by the Church of South India in their reply to one of the points raised by the Derby Committee. The Committee wished for a clarification of "the circumstances, if any, in which non-episcopally ordained ministers may continue to exercise ministry in the Church of South India at the conclusion of the interim period." The reply stated that the decisions of 1977 could not now be anticipated, and went on:

> We are united in one Church; our parent Churches are divided. If it is now insisted that we state what our permanent relation with them is to be, we can only say that we can be content with nothing except that they should be united as we are. . . . We have promised at the end of thirty years to give equal weight to two principles—that our own ministry shall be one and that we shall maintain and extend full communion with our parent Churches. As things stand, these two principles are irreconcilable. They can only be reconciled when the parent Churches, now divided, are united. Our act of union is an act of faith in the Holy Spirit that He will bring this about.

Church union in this generation!

The Church of South India proposes a new slogan: "Church Union—in this generation!" and puts the whole Church under a new urgency.

If we claim that God is at work in South India, and that He calls and challenges His Church by what has happened there, the Christians in South India must be the first to accept the challenge. If He has chosen us, in spite of our unworthiness, to reveal that the inescapable obligation of evangelism leads inescapably to unity, we must in humble penitence for division and refusal to witness, return to Him for renewal, that we may be in reality what we dare to believe we are in His intention.

Not that the Church of South India is so very important. What matters is that the whole Church should look again at the face of disunity in the Body of Christ. If it is an urgent scandal, a glaring contradiction of God's will, a terrible hindrance to the mission He commands us to undertake, how *can* we continue so complacently in sin? It is humanly impossible to believe that twenty-three years can make much difference to the situation. Yet who would dare to put a limit to the power of the Spirit in those who together as Christians faced the titanic task of world evangelism—and shrank from no sacrifice to remove the hindrances to that task? Is not God calling us all to "endure anything rather than put an obstacle in the way of the Gospel of Christ?"

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Eastern and Western Christians must come to India as friends

India waits

NICOLAS ZERNOV

AN EASTERN ORTHODOX theologian is a rare visitor to India to-day. I had not only an opportunity to be one of them, but I enjoyed the privilege of being the first member of the Russian Church who has ever been Principal of one of India's University Colleges.

During the Academic year of 1953-54 I took a leave of absence from my teaching in Oxford, and spent ten months in Travancore, working there with the Syrian Orthodox Church of Malabar, which has just founded its first college at Pathanamthitta.

The contrast between Oxford and a rural college in South India was striking and stimulating. The common link of Eastern Orthodoxy which united me with the majority of the staff and students allowed me to enter into close personal relations with them, and showed me the problems confronting the Indian Church from an unusual angle.

Most of the visitors from the West meet the Christians in India through the channel of one of the Western confessions. I came in touch with them through the seldom-used door of Eastern Orthodoxy.

The Syrian Orthodox Church is the oldest of the Christian communities in India. It dates from the fourth century, possibly even from the first, for its members firmly believe that the Apostle Thomas was their founder. The leaders of this community impressed me greatly by their culture and intellectual achievements. Fellowship with them confronted me with the perplexing problem of the causes which have so far prevented Christianity from being anything more than the religion of the small minority in India (the Christians are only 2 per cent. of its total population and about 33 per cent. in Travancore).

The question arises why the message of the Gospel still so often falls on deaf ears in India to-day. I believe the explanation of this fact has to be sought in the mental outlook of the Hindus as well as in the divided state of the Indian Christians.

A modern Hindu looks upon his religion as capable of absorbing the varied contributions from all the great religions of the world. He is not hostile to Christianity, but considers it to be only one of the ways leading to truth among many others. His main concern is to preserve the unity of the Indian people under new conditions of independence and political freedom. He treats Hinduism as the only force which can give cohesion

to all those linguistic and racial groups which compose contemporary India.

He regards the organized Churches, however, as a disruptive force brought from the West into his country, which splits and denationalizes the Indian people.

One must recognize that the Christians are responsible to some extent for this widespread conviction that they are outposts of foreign powers.

The Church came to most parts of India not only in a sectarian form, but also clad in a distinctly Western dress, giving the impression that one of the conditions of its membership was a Westernization of its converts. On several occasions I, as an Eastern Christian, had to explain to the Indians that Christianity is not confined to its Western expressions, and that there is also an Eastern approach to it.

A gulf to be bridged

I believe that one of the most urgent tasks confronting Christians in India to-day is to bridge the gulf which still separates those of them who represent the Eastern and Western traditions. It is time for the Church to bring its message neither in its exclusively Western nor Eastern interpretations, but as a teaching of truly universal religion.

The present separation between these two groups of Christians is so deep that they know little of each other, and are reluctant to cooperate together. Yet the doors into the Church will remain closed to many Indians as long as the Eastern and Western Christians of their country continue to suspect and criticize each other and refuse to take part in any common action.

The members of the Western denominations usually accuse the Orthodox Church of Travancore of lack of missionary zeal, forgetting the special circumstances under which it had to live for many centuries in a predominantly Hindu country. In return the Orthodox treat the Westerners as aggressors and intruders who disrupt their previous unity, and compromise Christianity by associating it with foreign powers. They are inclined at the same time to underestimate the great contributions which Western missions bring to their country.

For a long time both sides mistrusted each other and rejoiced at each other's difficulties. The chief reason for their lack of fellowship was the contrast between their interpretations. They differ in their gifts and in their limitations. But in reality they represent two distinct and yet in many ways complementary approaches to the same religion. The one emphasizes the responsibilities of the individual, the other lays stress on the community ; one excels in missionary activities, the other in corporate worship ; one has all the experience of Western activism and organization, the other is deeply rooted in the Indian soil and is the only section of Christianity which is entirely Indian in its leadership, customs and outlook.

In the past the Indian Christians of these two traditions were quick to see the faults of each other, but slow to recognize their need for mutual enrichment and assistance.

Need for collaboration

There are signs at present that this mood is slowly changing and that an increasing number of Christians are beginning to realize the need for collaboration. Yet the obstacles standing in the way to it are many and serious. The principal among them are the internal divisions among the Eastern and Western Christians both inside and outside India.

The Eastern Christians of Travancore are split into three groups: the Mar Thomas, the Jacobites, and the Orthodox, and none of them is in communion with the main body of the Eastern Orthodox outside India.

The Western Christians in India represent every known variety of their religion, starting with the Roman Catholics of divers rites and ending with Pentecostals, Salvation Army, and Jehovah's Witnesses.

This sad picture of disrupted Christendom is somewhat alleviated by vigorous efforts towards reconciliation which many leaders of the Church are making at present. Some of them have resulted in notable achievements like the formation of the Church of South India, for instance. There is therefore hope of an organic unity among considerable numbers of Indian Christians, and the following stages in this process of reintegration can be traced. The first is the one which is in operation already, and this is the amalgamation of a variety of the Protestant denominations into one episcopally governed church. Though there is little evidence that the extreme fundamentalists will ever join it, the majority of other Protestants are in favour of this reunion, and it seems at least probable that an All-Indian church with some form of episcopal government, accepting the supremacy of the Scriptures, will be formed in the near future.

The second stage in this process ought to be the reconciliation between the Syrian Orthodox of Malabar and the main body of the Eastern Orthodox. The first tentative steps towards this goal have been made recently, and there is reasonable hope that the object can be reached in the not too distant future.

Such a reconciliation will release the Orthodox of Malabar from their confinement to one geographical area and to one linguistic group of Malayalam-speaking people. It will provide them also with the necessary theological equipment to meet on equal terms a united, episcopally governed Protestant Church of India.

Their present isolation from the rest of the Orthodox makes them not only exclusive, but also liable to splits on minor issues. They are not in touch with the theological and devotional currents of the leading Orthodox Churches, and are therefore at times hesitant of mixing with the Western trained Indian theologians. Reunion with the rest of the Eastern Christians will revitalize them, and make the latter a much more active force within the Christian communities of their country than they are at present.

The third stage will be achieved when the Eastern Orthodox and Protestants join together and form one Church of India incorporating the best elements of Eastern and Western traditions. This event can

easily become a decisive turning point in the history of Christianity in that sub-continent, but it will require as a preliminary condition a good deal of spiritual growth on both sides.

The last stage in this process, which is difficult to visualize at present, and yet which might one day be also accomplished, is the reconciliation between the reintegrated Indian Church and the Roman Catholics, but in view of the present attitude of the Roman Church, this cannot be more than a pious hope for a very remote future.

If this goal is reached, then the Christians of India will truly be able with one heart and one mind to glorify their Triune Creator and show to the rest of the Indians the example of unity and concord which befits the redeemed people, and which is still lamentably absent among them. One must not really be surprised at the slow progress of Christianity in India. On the contrary, one ought to marvel that it grows at all in spite of its divided conditions.

I left India with the conviction that the country stands at cross-roads, and important events are likely to take place there sooner than it is usually expected.

Many masters are trying to win the allegiance of the awakened people, the Christians are also among them. Their appeal is not likely, however, to stir the Indians as long as it is made by discordant voices.

Unity is the key problem of the Church in India, and it is not enough to bring together the diverse Protestant denominations. The reconciliation between the Eastern and Western traditions ought to be the main goal of Christian efforts.

The great country which holds the key to Asia awaits the hour when the Christian East and West bring their age-long disputes to an end, and come to her not as enemies, but as united members of one universal family of true believers. Only then the proper encounter between the Indian people and the Church of Christ will take place at last.

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AN IMPORTANT anniversary in the life of the Church in Scotland was the twenty-fifth anniversary last Autumn of the Union of the Church of Scotland and the United Free Church of Scotland.

The Rev. Dr. A. N. Davidson, minister of Glasgow Cathedral, at a united service in Edinburgh to mark the occasion, called for new vision and new courage in the Church.

He deplored the shortage of recruits for the ministry, which was crippling the work and witness at every turn: in his view, this was not only due to finance but perhaps to a feeling that the Church was not rising to the opportunities and demands of the new age.

The whole church life needed new vision, new courage, a new spirit of self sacrifice. Given these qualities he thought young men would come forward in greater numbers to serve an adventurous Church. The desperate need for evangelism round our own doors was perhaps the most urgent challenge to the Church in Scotland to-day. One thing that had come through the Union in recent years was a sense of Mission.

The 1954 Kirchentag

REINOLD VON THADDEN

THERE COULD have been no more impressive demonstration of the truth of the main theme of Evanston—" Christ the hope of the world," than the *Kirchentag* in Leipzig, with the slogan " Rejoice in Hope." The events in that great city in the Eastern Zone of Germany during those memorable days from the 7th to the 11th of July, 1954, proved, if proof were needed, that Jesus Christ *is* the hope of the world. In Him things became possible in Leipzig which it would have been impossible to achieve on a purely human level. How can it otherwise be explained that at the final meeting, by their own free will, no fewer than 650,000 Christians from all parts of Germany were gathered under the mighty cross in the Rosental meadow of Leipzig, though they were separated from each other by many political, confessional and other differences and barriers?

" We did not have the faintest notion that there were so many Christians in our country " was a remark frequently heard by convinced adherents of the Communist *Weltanschauung*.

The many conversations which took place between people of Eastern and Western outlook were important, especially the meetings between leading figures of the Western German Federal Republic and the East German Democratic Republic. It is not too much to say that at Leipzig the non-Christian ideology of the East came face to face with Christian truth. These conversations were carried on with complete frankness, especially when the young people were the spokesmen. They contributed to the discussions with courage and skill and deep insight.

One important result of the *Kirchentag* was that, in the brotherhood of fellow-Christians, many lost the fear which to-day governs millions of people in the world. The Leipzig *Kirchentag* was not only an astonishing ecclesiastical event, not only an immense strengthener of individual faith, but also a spiritual force which gained the victory over the great power of fear in our time.

Miners from the coal mines, who failed to gain permission to be present at Leipzig, related happily that during the days of the *Kirchentag* there was an atmosphere of peace, kindness and helpfulness in the pits ten miles away which they could not explain, and all feelings of bitterness disappeared from among them.

To measure the significance of the *Evangelische Kirchentag* it must be remembered that this was the

first *Kirchentag* to take place in the district of the Soviet controlled German Democratic Republic. All its forerunners had been held in West Germany.

Here in Saxony we were guests of the Eastern sphere of power, and we were entirely dependent on the permission and assistance of the Eastern Government.

A triumph in co-operation

A characteristic of the Leipzig rally was that, owing to the Eastern Government having given its permission rather late, it was improvised with very little organization. That this huge meeting had required such a comparatively small amount of preparation and organization made the strongest impression on the Communist officials in Leipzig. They were also astonished that in the space of twelve weeks all the necessary structural alterations and arrangements for transport, shelter and food could be executed, which would normally have taken six months at least. This was a triumph of fraternal co-operation.

An official of S.E.D. was heard to remark, "I do not care for the Bible and I shall not go to *Kirchentag* meetings, but there is something about it that stirs me because I do not understand it. It is incomprehensible to me that on the first day 120,000 people came to the opening service, and on the third day 100,000 took part in a meeting which began early in the morning and came to an end late at night, and that such a mass-meeting could be organized without marching columns, official arrangers, teams of trained speakers and propaganda-speeches. . . ."

Another surprise for the Eastern politicians was the fact that this enormous mass-meeting was brought about without any kind of compulsion, and that the hundreds of thousands of participants who came together for this Christian event, and those who opened their homes to the guests from West Germany and from abroad, were all *volunteers*. This city, which had been destroyed by bombs, offered about 60,000 free private lodgings that week. The hospitality granted, especially by the poorest families, was deeply moving.

They were further surprised that these hundreds of thousands of Christians were composed of all ranks and classes, and nobody had given an order for this. Anyone who watched the interminable stream of men and women going to the final meeting from all parts of the German Democratic Republic, and who saw these people appear in the streets of Leipzig by foot, bicycle, old buses, or cars, will never forget the impression of Christian spontaneity.

The one thing, above all, which made the Leipzig *Kirchentag* really unforgettable was the rain, which poured down incessantly throughout the week. By nothing else could the preaching of the Gospel have gained such prominence: the weather caused enormous attendances at all *Kirchentag* events. The Bible-study groups in the large Fair Halls became places for mass evangelization, reaching to the man in the street. People who were seeking shelter from the rain dropped into the halls, those present drew closer and made room for the newcomers, and so it happened that

very often more than 90,000 people crowded into the eight halls and listened to the New Testament. The sight of thousands listening silently in spite of the gushing rain induced an observer to remark: "In Leipzig I have learnt to tiptoe through an exhibition hall as if it were a church." Such preaching of the Gospel amounted to a real twentieth century missionary work on the part of the Church, and that in the midst of the Eastern political system.

"A College of God"

The Leipzig *Kirchentag* became a great *College of God*. Our foreign guests were very much impressed by the crowds, especially of young people, who tried to write down every good word that came from the speaker on the platform. The biblical expositions sometimes reached almost to the standard of university lectures. The students, however, were not members of the bourgeoisie or upper classes, but workmen, farmers, girls and women working in factories and shops, and manual labourers. Now and then a policeman on duty remained for a moment at the entrance to the hall to listen to the lively discussions on the problems of our times. One member of the People's Police was heard to say: "If this carried on for another fortnight I also might become a believer in the end."

In Leipzig an encounter took place between men and women of very different political and individual experiences, of people of our generation who made clearly visible our present political tragedy. This was not only because politicians of the Western Federal Republic occasionally sat down at the same table with politicians of the East German Government, or stood close together with them praying and singing during divine service, but also because it was possible for hundreds of thousands of people to meet one another during a whole week, people who came from everyday life and went back to everyday life.

The presence of so many hundreds of thousands of Evangelical lay-Christians made this testimony most impressive. It was a witness within the Eastern sphere of power, and at the same time it was a witness on the frontier of Church and World. In all the discussions it became clear that the Church must never be the servant of this world, but its conscience: the conscience of the politicians of the West and the East.

The *Kirchentag* succeeded in making itself independent of East and West. Friendly chats between political opponents became possible, and discussions took place on fundamental religious problems. The colossal Soviet Hall, which at my request had been put at our disposal by the Moscow Government, with the huge monument of Stalin on one side and the upright Cross on the other, became symbolic of the seemingly insoluble problems and contrasts of our century.

The training of the ministry in Latin Africa

H. WAKELIN COXILL

An urgent task

THE PUBLICATION this year by the International Missionary Council of the Report of a Survey of the training of the ministry attracts attention to what is felt by many to be the most urgent task facing Protestant Christian missions in Latin Africa to-day. This survey of theological education in Angola, Belgian Congo, French West Africa, French Equatorial Africa, Liberia, Mozambique and Ruanda-Urundi was undertaken during 1953 by an exceedingly capable team, the members of which were Dr. M. Searle Bates (America), the Rev. Christian G. Baëta (Gold Coast), Dr. Frank Michaeli (France), and Dr. Bengt G. M. Sundkler (Sweden). Their Report brings together a mass of information bearing on this subject from the countries they visited, and also gives much wise counsel.

God has so richly blessed the work of Christian missions in many of the areas under review during recent years that the very growth of the Church of Christ in Africa calls for a consecrated and trained ministry greatly surpassing that which at present exists.

In French Equatorial Africa there is now a Christian constituency of about 160,000 in a total population of 4,400,000. Protestants now number 340,000 in a population of 3,075,000 in the Cameroons. In French West Africa the Methodist Missionary Society has a constituency of some 20,000 out of a total population of 1,500,000. In Portuguese Angola, where Protestant missions began in 1878 and have since faced many difficulties, there is a communicant membership of 55,000 and a constituency of 170,000 amid a population of 4,112,000. In Mozambique Protestants now number over 60,000. Here the population is 5,732,000. In the Belgian Congo over 100,000 were added to the Church between 1950 and 1952, and the Protestant Christian community is now estimated at 1,600,000 out of a total population of about sixteen million. Yet the first heralds of the Gospel did not arrive until 1878. These figures, while showing that much evangelical missionary work still remains to be done, also show that a very large and growing Christian community now exists in these parts of Africa, for which we truly thank God.

Pioneer days

In the pioneer days of these mission fields the foreign missionary was the minister upon whom,

under God, the whole responsibility of propagating the Gospel devolved, and he accepted the responsibility of seeking to form little church-groups of the converts. As he was able he gladly accepted the help and co-operation of the most promising Africans around him, giving to them increasing opportunity of service as they proved themselves worthy, he himself retaining authority. Many of these Africans who ministered to the growing Church were quite illiterate and a few of them still are. Yet, despite their lack of training and educational opportunity, God blessed the work of hundreds of these faithful men and women who sought, to the best of their ability, to serve Him and their people. Although some of them could not read God's Word for themselves they remembered an amazing amount of what they heard from the missionaries and told with fervour and conviction of the " Old, Old Story."

But with the preaching of the Gospel came schools; in almost every case introduced by the missions. These soon began to teach people to read. Portions of the Scriptures began to be translated and, with the help of the Bible Societies, were made available to tribe after tribe. To-day the whole Bible in their own language is in the hands of hundreds of thousands of people in Central and West Africa and the New Testament is available to thousands more. In the Belgian Congo alone there are nine translations of the whole Bible and thirty-six translations of the New Testament—and the task of translating and circulating the Scriptures is far from completed.

Young men who could read began to take the place of the illiterate ones in the little Christian communities in the villages. Special classes to train these village-teachers or catechists were formed on the mission - stations. Hundreds of these men were sent forth in the ministry of the Church. They were still ill-equipped for the most part yet God used many of these " weak vessels " mightily. Special Bible-schools were started by several of the missions, and little by little the standard of the village catechist has been raised. Men of longer experience, and perhaps some further training, went forth as visiting evangelists, encouraging and supervising the catechists and further helping the little church groups.

Few of these men were entrusted with authority to administer the sacraments, and this ministry was only performed by the missionary on his occasional visits, often many months apart. Often the oversight of young Christian groups had to be left for long periods in the care of completely untrained laymen, and it is not surprising that many of the converts, lacking pastoral care and spiritual food, fell back into paganism. In this connection let me quote a paragraph from the Report:

> For the African, the double process of commitment to Jesus Christ as Lord and Saviour, and of release from his previous commitments, collective and unconscious, pervasive and deep, to a pagan system of beliefs, fears and norms, may include a significant moment of conversion. But the requisite change is too considerable, too laborious, for one moment or for one year. The process is complex

and continuing. It involves difficult learning of difficult teaching, spiritual growth in a re-direction of life which proceeds after conversion.

While the catechist has been greatly used of God, especially as an evangelist in frontier areas, his ministry is conspicuously incomplete. He may conduct short morning and evening prayer services, conduct worship on Sundays, teach often alone in a Sunday-school, take classes for enquirers, visit in the homes of the people, and conduct Christian funerals. But many catechists barely read and have only the equivalent of two to four years of primary school in general education. The catechist is not authorized to perform the sacraments of marriage, baptism or the Lord's Supper. Few of them give full time to the work of the Church. They have to find other means of support to supplement what may be given them by the Church. The important rôle the catechist has played in the early stages of the missionary enterprise now tends to diminish as churches develop, and in face of the widespread educational and social progress that is taking place.

Mission-trained teachers and pastors

Most missions have endeavoured to raise the standard of their teaching ministry. The contribution of mission-trained teachers to the entire Christian effort has been and still is enormous. Not only have most of them received sound Biblical teaching, but many of them are men of fine Christian character who work with a sense of their truly Christian vocation. Then too these men have also the advantage of a better general education than most of their fellows and know something of psychology and pedagogy. But though their contribution to the ministry of the Church may be considerable they also have the burden and the responsibility of their schools. They are school-teachers. They cannot constitute a full pastoral ministry, though, at this stage of the development of the Church in Africa they are, in many regions, an indispensable supplement to that ministry.

The number of African pastors, even counting those with very inadequate training for their task, is pathetically few. Many of the missions have made serious efforts to train pastors, and numbers of these men have been ordained. It must be admitted, however, that their qualifications vary greatly among the different missionary societies and often within the same mission. Many have long been faithful servants of the Church but have little theological and pastoral training. It is estimated that the average pastor serves a church-membership of from 500 to 2,000 in a Christian constituency of from 1,000 to 5,000, generally scattered in small groups in a huge territory that he can only cover on foot. There are only two pastors in one area in the Ivory Coast where there are 16,000 church-members. The Anglican Church in Ruanda-Urundi has eight pastors for some 112,500 church-members and adherents. One of the larger missions in the Congo has eighteen pastors for 75,000 communicant members scattered in more than 1,000 places of worship.

Most of these pastors also have to help with administration, school-

work and other work outside the pastoral function, so that not only are they few in number in relation to the size and needs of the churches but many of them have little time and opportunity for the pastoral care of individual Christians.

The situation is the more serious because of the insufficient number of likely candidates coming forward for the ministry of the Church. One senior missionary told me of the joy she had had in the company of a group of pastors and evangelists until she suddenly realized that they were nearly all elderly men and she did not know of any younger men coming forward to take their places. Then her joy turned to sorrow and alarm.

Africans are crying out for more and better schools, and some governments are urging the missions to redouble their efforts. Such governments are ready with money and other help to boost education, which is still in missionary hands, to the extent of their power. They have formulated detailed and advanced educational programmes and want the missionaries to co-operate in applying them.

The Government and Christian Education

Most Belgian administrators state openly that they believe there must be a Christian basis for the new civilization that is coming so rapidly in their Colony and in this the work of Christian educators is essential. The Government is willing to pay much for this, and if the Protestants are not able to co-operate with the Government in this programme the Roman Catholic missions are, and the children will go to their schools, even though the parents are Protestants. There are now about 400,000 children attending Protestant mission-schools in the Congo and about twice as many are in Roman Catholic schools. In the Cameroons there are 170,000 pupils in primary schools and more than 3,000 in secondary schools. French Equatorial Africa has 46,000 children in public primary schools and 41,000 in private schools. In this territory the missions are allowed to give religious instruction in the schools. Angola reports a total school enrolment of 23,546.

Where the schools are in the hands of the missions there is an unprecedented opportunity for evangelism among the children and young people and it has been rightly said that every scholar of to-day is a potential church-member for to-morrow, while every child sent away may be a soul lost for ever.

But all these schools are calling for more and better trained teachers—not pastors. The missions have responded magnificently to this great challenge of educating young Africa, but it cannot be denied that it creates a very heavy burden on many, and the Congo Protestant Council, at its meeting in 1953, while recognizing the need for the education of our African brethren, affirmed its conviction that the primary responsibility of the missions in Congo is that of evangelism and the building of the Church. The two must go together.

The advancing educational programme formulated by some of the Governments have, at least for the time-being, made recruiting for the ministry of the Church more difficult. Rates of pay for teachers

are fixed by Government and these are often four times as much as the salaries received from the churches by some pastors in the same locality. In the past the missions looked chiefly to the village teachers of deep spiritual conviction and experience to come forward for pastoral training; now, the tight official educational programme makes this more difficult. Missions have to find a way of gearing pastoral training into the official educational system, especially for the younger men. To help in this the Protestant missions badly need more schools of the secondary level.

Economic factors

Throughout Latin Africa economic factors affect the recruiting of ministers and the support of the Churches. The uprooting of hundreds of thousands of people from rural congregations as they have flocked to the new cities, mines and plantations, has created many new problems as well as opportunities for Christ's servants. Léopoldville, for example, which already had a population of 36,000 in 1938, is now a city of 300,000. The wages of hundreds of men in the cities and mines have gone up by leaps and bounds, but support for the pastor and the church has not generally increased in proportion to their income. One city missionary reports that he knows of more than a hundred young Christian men who are receiving 3,000 francs a month or more while the pay of their pastor is 800 francs.

While the men needed in the ministry of the Church are not those who will be tempted by financial gain, the fact remains that in most areas they have not the same inducement of prestige in the life of the community that even poorly trained pastors once had, and the increasing cost of living and changing economic conditions hold many back. We need to pray that more and more men of Africa will so hear God Himself calling them, and be so on fire for Christ and so determined to give their lives in leading others to Him, that they will not count the cost.

Even so, the missions must, as many are now doing, train their adherents to better giving. It has already been found by many that better trained African ministers, devoting full time to their churches, can increase church-giving considerably. One large congregation has multiplied its giving sevenfold in two years. Many are practising tithing. The receipts of the churches must not be set to the old economy and held static by custom and inertia. And the giving must be to God and not to a collector. It must not be regarded as the payment of dues. Many churches rightly make it a real act of worship and develop it with much prayer.

For the most part the Roman Catholic missions have moved faster and farther in the training of priests than have the Protestant missions in the training of pastors. Undoubtedly the fact that the governing powers in their territories are predominantly Roman Catholic has contributed largely to this; also the Roman Catholic Church is convinced of the necessity of having a well-trained African priesthood in Africa as quickly as possible. Their training is thorough and severe. There is much weeding out in the process. In the Belgian

Congo the training process means twenty years in school, broken by at least one year of practice before the final five years' instruction. Arrangements are made for further intensive development in the years succeeding ordination. This programme is, in principle, the same as that for priests in any part of the world. In the Belgian Congo and Ruanda-Urundi there are now 349 ordained priests and 361 African brothers. Many of these men hold important positions in the Church and one was made a Bishop in Ruanda in 1951.

While there is still and always will be a large place in the ministry of the Protestant Church that can be filled by devoted Christian men and women who are voluntary unpaid workers, the need for full-time and fully trained pastors is obvious and urgent. A missionary who had served for many years in China was asked: "If you had ten more years in China to be a missionary what would you do?" His reply was: "I would train Christian Chinese leaders." The team that visited Africa last year felt that many of the missions and missionaries are not giving the time and thought to the training of an African ministry that the present situation in that great Continent demands. But if we fail here are we not in danger of failing everywhere? Where shall we, in the future, get fine Christian schoolteachers, high-principled Christian medical workers, happy Christian homes, generous Christian business men, Christian political leaders and others if we have not a noble army of African pastors and evangelists —men called by the Holy Spirit and trained for the work God would have them do. Men are needed to minister to all classes, and where can you find such extremes of thought, knowledge and culture as in Africa to-day?

The Commission recommended:

> That not less than one-fourth of missionary personnel and effort should wholeheartedly be directed to the training of ministers and of lay workers in the churches, both of new candidates and of those already in service. This is in addition to what is done in general schools for the training of school teachers.

Where individual missions have made serious attempts at training pastors they have often found that they were unable, with the personnel at their disposal, to give with continuity the more advanced type of training now required. Schools that have started well have not infrequently had to close their doors, sometimes for months or even years, owing to furloughs, sickness or shortage of staff. Then it must be realized that the men who can best do this type of work must not only be specially called of God for it, but they too need to have had special training and possess qualifications different from those of the average missionary.

Co-operation

Because of this many have come to feel that the work can only be done efficiently by missions working together. The importance of the task calls for co-operation that, for Christ's sake and for His Body, the Church may overcome historical or denominational reasons for separation.

A fine example of such co-operation is at Kimpese in the Lower

Congo where American and British Baptists and Swedish Congregationalists (*Svenska Missionsforbundet*) co-operate in a school for pastors and evangelists. Another joint training school for pastors is found at Dondi in Angola where the American Board of Commissioners for Foreign Missions and the United Church of Canada work together.

It is obvious that, in a short article, very much that concerns the whole subject of the training of the ministry in Africa has had to go unsaid. Even the writers of the International Missionary Council Report urge their readers to beware of their "naked recommendations." But they have rendered a great service in seeking to inspire each church and mission to restudy most carefully this whole question in the light of present-day conditions, opportunities and needs. The Report closes with an urgent appeal for more inter-church and inter-mission co-operation in the training of the ministry, and ends with these significant words:

> The judgement of the succeeding generation may well be that the fateful issue of our own time for the advance or the decline of Protestant Christianity in Africa was the achievement or the refusal of Christian co-operation: and that the issue was basically determined in the type, spirit and quality of the schools for pastors.

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"His touch has still its ancient power"

Divine healing

F. L. WYMAN

MUCH DIFFERENCE of opinion continues to exist within the Church on the subject of divine healing. Articles are still written discrediting it, and representing it as a pursuit of the eccentric few, and the Church hesitates to give an official word for or against. In consequence, there are many, both among clergy and laity, who feel reluctant to believe in a ministry and practice which is regarded as *sub judice*.

Some say that since St. Paul was obliged to leave Trophimus sick at Miletus it is obvious that the ministry of healing could not have been intended for general use. Others quote St. Paul's "thorn in the flesh," and regard it as a completely convincing argument against accepting the ministry of healing as part of the routine ministry of the Church. Much, also, is made of the fact that Holy Scripture reminds us that we are to share in the fellowship of Christ's sufferings, and that we cannot fully enter into the meaning of Geth-

semane if we seek to be rid of suffering. To quote one writer: "Human pain was hallowed for us by His experience, and if God wills suffering that, therefore, is the greatest good for us." Reference is made to such texts as Romans 8:17; "And if children, then heirs . . . with Christ, if so be that we suffer with Him . . ." Also to 2 Corinthians 1:7, where St. Paul speaks of being "partakers of the sufferings." We are reminded that St. Peter also commends sharing in the sufferings of Christ: "But rejoice, inasmuch as ye are partakers of Christ's sufferings . . ." (1 Peter 4:13). It is easy to see that when the subject is presented in this way the ministry of healing *to-day* is placed at a complete discount. There the matter is left, and doubt strengthens into certainty that healing by spiritual means ought not to be regarded as a part of the Christian ministry.

An express command

Why, however, should an express command and commission given by Jesus Christ, the Divine Son of God, be affected by an isolated and rather ambiguous statement of St. Paul, or by a failure to heal Trophimus? Human failure certainly provides no reason for ignoring divine commands.

The facts are that Jesus Christ came healing, in order, among other things, that He might reveal the will of God. That is what Jesus said. He followed that up by commissioning "the Twelve" to "heal the sick," which commission He also gave to "the Seventy." His last words, uttered just before His Ascension, were: "And these signs shall follow them that believe, in My name shall they cast out devils . . . they shall lay hands on the sick and they shall recover" (Mark 16:17 and 18). "These signs" were so many that St. Luke records simply: "And by the hands of the Apostles were many signs and wonders wrought among the people" (Acts 5:12). Also: "Many signs and wonders were done among the people" (Acts 2:43). St. Paul, when writing to the Church at Rome, refers to the "mighty signs and wonders" wrought by the power of the Spirit of God (Rom. 15:19). Again, when writing to the Church at Corinth, St. Paul says: "Truly the signs of an Apostle were wrought among you in all patience, in signs, and wonder, and mighty deeds" (2 Cor. 12:12).

The evidence does not finish there, for it is abundantly clear that the early Church for some centuries after Christ's Ascension was a healing Church. There is liturgical evidence for the belief in divine healing from A.D. 375. In the Apostolic Constitution, *circa* A.D. 375, the Bishop when ordaining a presbyter prayed that he might be "filled with the gifts of healing."

All this valuable and important evidence cannot lightly be brushed aside.

To identify human sufferings, caused through disease, with Christ's sufferings, is to engage in a confusion of thought. It should be remembered that the sufferings of Jesus Christ were *voluntarily borne* for man. Man never voluntarily accepts sickness. He rather seeks by every known means to rid himself of it. Christ's sufferings were not the result of bacteria. He never suffered from disease of any sort.

Further, and most important, the sufferings which Jesus Christ bore were *vicarious*. Man cannot presume to have any part or lot whatsoever in Christ's sufferings: they accomplished a finished work, and by those stripes we are healed. Because of the confused teaching on this subject, many devout people who suffer sickness of various kinds accept it as in some vague way a share in the fellowship of Christ's sufferings. When they are approached with a view to seeking release from their sufferings, and being healed by Christ, they experience a strife within themselves. They reason: "If my sickness is in some way enabling me to enter into the fellowship of Christ's sufferings why should I seek release from it?" In consequence, they find themselves resisting the very thing Jesus did for the people of New Testament days, and which He so manifestly willed for sick folk of all ages—if they believe on Him.

The Church has erred very grievously on this point with the result that Jesus is not glorified as He should be, and there is much unnecessary suffering among Christian people. The "fellowship of Christ's sufferings" in which we are invited to share is the fellowship of suffering persecution for righteousness' sake. Would that there were more of this suffering among professing Christians to-day!

It happens to-day

Signs and wonders are still being wrought, just as they were in apostolic days, when divine healing is believed in and practised. Quite recently a list was prepared by the writer, of people who have been healed, and was presented by a doctor to a specially convened meeting of the British Medical Association. The following are some of the cases mentioned in that list:

A child was born with cancer, and, after medical attention, it was found that nothing could be done to save the child's life. A family doctor told the writer one day that death was expected at any minute. A healing service was held and within twenty-four hours the cancer had gone. The child, now eleven years of age, is perfectly healthy.

A little boy lay dying of Infantile Paralysis. The parents had been told by the hospital authorities that the child would die. After a healing service, God graciously restored the little one to complete health.

A young woman, in her twenties, was suffering from Disseminated Sclerosis. She was painfully thin and quite unable to work. After a healing service the disease left her and she was able to commence work. After many years she is still working. There has been no further evidence of the disease, from which the doctor declares she is quite free.

A child of two years old developed tuberculosis of the intestines. After an operation the doctor told the mother that her child would live for two weeks at the longest. Much prayer was offered by believing friends and a service of healing was held. To-day, some eight years after, the boy is brimming over with health and is able to enter fully into football, cricket, and all other games.

A man was suffering from internal cancer which necessitated an operation. A secondary growth showed later, and the man's case was con-

sidered serious. Deep X-ray therapy was used. The man came to talk over the possibility of being healed by Christ. He was a convinced believer, and a healing service was arranged and held. Meanwhile, the deep X-ray treatment was discontinued at the man's own request. Christ rewarded him according to faith. The trouble simply disappeared, and after many years the man continues without any recurrence.

A woman who had suffered from colitis for thirteen years was interviewed by the writer. Her doctor had been unable to give her any relief or any prospect of being better. A healing service was held and very shortly after the service her condition cleared up completely. After five years she is still in perfect health.

A man had been receiving psychiatric treatment for mental illness. This had gone on for two-and-a-half years and there had been no improvement. After a number of interviews a healing service was held. In a very short time after the service the man experienced an inward and abiding peace which he knew came from the Lord in whom he believed. After four years he remains perfectly normal and happy.

And so the story goes on. The New Testament is being re-enacted all over again, just as Christ intended it should be.

Many questions are asked as to the origin of sickness. For answer we must be guided by the statements of Jesus Christ on the subject. We recollect that He attributed to Satan the sickness of the woman who was bowed together and could not lift up herself. When He restored the man who was an epileptic, as well as deaf and dumb, He attributed his condition to "a foul spirit" (Mark 9:17-27).

Sickness, both mental and physical, is declared to have its origin in the devil. God's world was perfect when it left His hands, and all the evil that has come into it is due to the power of the devil. Sickness is an evil thing, inasmuch as it destroys the wholeness of God's creation, and it interferes with the normal functioning of human life as God ordained it. Jesus Christ came in order that He might destroy the works of the devil. He did this by His crowning act of redemption upon the cross. There He redeemed the human race from sin and sickness. It is left to man to accept the gift. St. Matthew brings this point out in His Gospel. In chapter 8:16-17 he makes it quite clear that Christ's purpose was to take our infirmities and to bear our sicknesses.

Christ's will is that men and women, by faith, will accept His accomplished and offered healing. Many choose to reject it. Others doubt, and that very doubt precludes them from the blessing. The principle laid down by Christ is "according to your faith be it unto you." He is clearly unable to heal where faith does not warrant it. He went to Nazareth where He was brought up, and there He did not many mighty works because of their unbelief. It is so still—not many works because of a veritable sea of unbelief. It is, nevertheless, still true that He is able to touch those who believe and accept and obey, and to give them His gracious healing.

The world to-day

A. M. CHIRGWIN

The year of Evanston

THE YEAR 1954 will probably be remembered as the year of Evanston. Rarely has a religious conference attracted so much attention. In all parts of the world groups of people were hard at work all through the year preparing documents on various aspects of its central theme. There were meetings for intercession, discussion groups, newspaper articles and public gatherings, all of which helped to focus attention upon the Assembly. Whatever may be the final judgement about the value of the conference there can be no doubt about the interest that was evoked.

The Amsterdam Assembly in 1948 had a certain thrill about it, since it witnessed the launching of a great new venture in the life of the Christian Church. There was a sense of excitement at the making of the great resolve on the part of some 150 communions to stand together. Evanston had a more humdrum task. It had to take the bearings of the ecumenical movement at the moment and to set the course for the next part of the voyage.

It is interesting to note that there has been a significant change in the attitude of those branches of the Christian Church that have so far stood outside the World Council. At the time of the Amsterdam Assembly the Vatican officially "warned" Roman Catholics against taking any part in it. The Russian Orthodox Church, through the Moscow Patriarch, denounced the conference as a propagandist organization of the Western Powers, while the extreme Fundamentalists tried to sabotage it by organizing an opposition gathering in Amsterdam a week or so in advance of the Assembly. This time there were no such incidents. True the Roman Catholic Archbishop, whose diocese includes the city of Evanston, issued a protest, but Rome remained silent, while the balance was righted by a Roman Catholic broadcast in Britain which directed attention to the Conference in very friendly terms. Moscow made no pronouncement. And the extreme Fundamentalist organization seemed to have petered out. This change of attitude is not only significant, it shows that the door is open for ventures in understanding and rapprochement. One such venture is certainly called for.

"New sects"

An outstanding feature of the life of to-day is the growth of the "new Sects," as they are often called, particularly the Seventh Day Adventists, the Pentecostalists, and the Jehovah's Witnesses. They are gaining ground in the most remarkable fashion in almost every part of

the world. They are, in fact, the main growing point of present-day Christianity. In the past it has been all too usual to treat them as upstarts whose work and worship are marked by crude displays and unrestrained emotional outbursts. But the refusal to acknowledge them as instruments of God's purpose cannot go on indefinitely. It is well to remember that when the United States was pushing its frontier westwards a century ago, the Methodists and Baptists, who trekked with the pioneers, displayed in their "love feasts" and their revival meetings many of the very features which mark "the Sects" to-day. As the life of the pioneers became less strenuous and as other opportunities for emotional expression became available, the outbursts and demonstrations at their services became less frequent.

The story of the Salvation Army in Great Britain is not dissimilar. From being outside the pale it has now become a full and welcome member of the British Council of Churches. It may well be that the same will be true of "the Sects." Some of them are already beginning to shed a few of their more extravagant manifestations. Here and there responsible leaders will admit that they are not happy about the emotional displays or the "speaking with tongues" which mark their meetings for worship and prayer. Observers report that both in their preaching and in their modes of worship some of the sects are becoming less extreme and less demonstrative. They are coming to be spoken of as the "new Denominations" rather than the "new Sects." The time has surely come for seeking closer association and fuller understanding, and even some link with the World Council. This might well be one of the aims which the World Council of Churches should hold before itself between Evanston and the next Assembly.

Another and very different issue connected with Evanston is the cost and cumbersomeness of modern ecumenical conferences. The machinery has to be set in motion at least three years in advance. Groups of scholars and experts have to begin to hammer out the central theme and then to enlist the co-operation of others in the study of its various aspects. Papers in various languages have to be written, circulated, criticized and rewritten. Memoranda and books have to be prepared. As the time of the conference draws near these have to be circulated and the delegates find themselves confronted with a mass of material which it is almost impossible for them to master unless they have been inside the preparatory process from the first. Even when the preparatory material is reduced to the minimum it is still a burden to the flesh. Nor is that all. The practice is growing up of taking advantage of the presence in one country of people from many parts of the world to organize other conferences in which these same folk may take part. Immediately before Evanston, for example, the Presbyterian World Alliance met at Princeton, and the Anglican World Congress gathered at Minneapolis. It saved time and money, of course, since it thus made it unnecessary to bring people across the world another year. But it also meant that the delegates had to wade through another large pile

of books and papers. Those who have attended two or three conferences following closely upon one another know that this imposes a burden difficult to be borne. Is there no way of simplifying the process?

Work camps

It is worth mentioning that youth organizations seem to have discovered a new kind of international conference in what are called "work camps." These are becoming increasingly popular, and during the past year "work camps" were held in at least twenty-five countries. Those who attend them do not have formal addresses, learned papers or set discussions; instead they have close personal contact on the basis of hard physical toil and joint recreation and prayers. They carry through practical projects such as clearing the debris from a flooded area, preparing the site for a children's home, erecting a community centre and place of worship for a refugee township, or putting drains into an insanitary village. "Work camps" have caught on to such an extent that it looks as though they will become a permanent feature of the ecumenical scene in the days ahead.

The rediscovery of the Bible

Few features of our time are more notable than the change that has come over the attitude of Christian people towards the Bible. A generation ago the liberal theological school was to all intents and purposes in undisputed possession of the field, and Biblical scholarship was concerned mainly with textual criticism, authenticity and such-like questions. The change that has taken place is so marked that the very mention of these issues seems like an echo from another age. That does not mean that the results of the past have been thrown over. There has, of course, been a certain amount of repudiation of earlier conclusions, as there must always be in all branches of serious study. But that is not the real reason for the change. The real reason is that theologians and Biblical scholars are concerned with different issues to-day. They are mainly concerned not with asking when this or that book of the Bible was written and by whom, but with asking what God is saying to men in the book under consideration. The emphasis has changed, and this, in its turn, has had a profound effect upon theology. For example, when a new theological book appears, the question now asked is not: "Does it meet the demands of the modern mind?", but "Does it do justice to the Biblical data?" The Bible has once again become the standard of judgement in the world of theology. This is borne out in the important enquiry into "The Authority of the Bible" which was recently undertaken by the Study Department of the World Council of Churches as part of the preparation for Evanston. Twenty theologians from ten different denominations and eight countries met for a week to hammer out the question. At the end of their deliberations they issued a document in eight sections, each beginning with the words: "It is agreed." The first was "It is agreed that the Bible is our common starting point"; the second was "It is agreed that the primary message of the Bible concerns God's gracious and redemptive activity"; the third was:

"It is agreed that the centre and goal of the whole Bible is Jesus Christ," and so on. It is strangely moving to read these eight "It is agreeds" and to see how this ecumenical group of theologians put the Bible into the centre.

Food and equality in Asia

Speaking in Honolulu a few years ago General George Marshall, of Marshall-Aid fame, said: "We are in the middle of a world revolution, and I don't mean Communism. The Communists are like surf riders; they're just riding on the crest of a wave. The revolution I'm talking about is that of the little people all over the world. They are beginning to learn what there is in life, and to learn what they are missing." Anyone who is familiar with the Far East will agree that what is happening in Asia to-day is due, deep down, to a shortage of food and to a determination to get a larger share of the good things of life. From Japan to Ceylon Asia there are too many people and too little food; and the position gets worse each year. The masses of Asia get less food per head now than they did before the war. This is not because the birthrate is high; for Asia's birthrate is not as high as that of Europe. It is due to the fact that there is not enough food to go round, and as the population increases the shortage gets more acute. Asia does not know how to provide for its teeming millions. The West has had industrialism and emigration. The East, save in a limited degree, has had neither. The only serious proposals for dealing with the problem to-day are Communism and the Colombo Plan. The former has its own swift and ruthless panacea. It evicts the landlords, divides up the estates, encourages production, and gains popular support all at one stroke. The latter has hardly got going and the masses of the East know little either of its existence or its proposals.

The fact that has impressed Asia's millions is not that machines and gadgets are available but that hunger and poverty can be abolished and that the West has largely got rid of them. The village folk of Asia are beginning to learn, as General Marshall said, what there is in life and what they are missing. They are asking questions about the good things of life and how to get them. The urge behind it all is the urge for food and for equality.

These two elemental issues are being wrestled with all over the East, especially in India and China, the two dominating countries in Asia. India comes into the arena steeped in the political philosophy of the West and committed to the democratic way of life; while China has rejected the West and chosen the Communist path. India has had free elections; China has not and is not likely to have. India believes in the fundamental human rights and the rule of law; China, in its present frame of mind, has little use for either. Both countries are burdened with poverty and inequality. The urgent question is, which will be the first to deal effectively with these burdens. It looks like a battle of ideologies, and in some respects that is what it is; but it will be fought out on the practical, not the ideological plane. India must demonstrate that its way yields the best results if freedom and democracy are to win.

Latin America

For those who live in the Eastern Hemisphere few things have been more unexpected than the rapid emergence of Latin America. In spite of recent disturbances in Guatemala, Latin America is no longer a continent of political upheavals. It has grown out of its revolutionary stage and is now a more peaceable continent than either Europe or Asia. It has become the real melting-pot of the Western world. Having no colour-bar thousands of immigrants and refugees pour in through its doors every year. The population is growing in almost every part of the continent. In Brazil it is growing so rapidly that at the present rate it will outstrip the United States by the end of this century. Sao Paulo, its industrial capital, is the fastest growing city in the world. No wonder Latin America is spoken of as the continent of the day after to-morrow.

The question naturally arises whether this growth in population has any counterpart in religious growth. As far as Roman Catholicism is concerned the answer is doubtful. In Mexico, Colombia and elsewhere the Roman Church is making a strong bid for political power, but many of the most acute observers hold that, as a religious force, Rome has passed her zenith. It is evangelical Christianity that is everywhere gaining ground. The Protestant denominations, almost without exception, report large increases year after year, while the " new Sects " are growing most rapidly of all. Beyond question Latin America will have to be taken more seriously in ecumenical circles in the days immediately ahead.

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Refugees

A REPORT from the World Council of Churches on the refugee situation in the Near East shows that the number of Arab refugees is increasing, and the number of children under 15 years of age is now more than 50 per cent. Nearly 900,000 persons are still living in camps, tents, and caves, and are dependent for clothing, food, and shelter.

In the Far East, refugees in China tell of the difficult food situation in Shanghai, which has meant food-rationing and scarcity. Letters from refugees to the World Council of Churches headquarters in Hong Kong show a desperate anxiety to be delivered from their present existence; 251 letters have come from European refugees and 1,831 from all over North China.

The newly formed Hong Kong Christian Council has appointed a small committee to plan refugee work, and other church bodies will undertake special relief work for refugee students and Chinese refugees. There is a great need for food and clothing, and milk powder is required for children, mothers, and for tuberculosis patients.

The World Council of Churches also reports the refugee problem in Vietnam, as causing anxiety. There are more than 200,000 refugees in the area, with the prospect of that number increasing.

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